To

Thomas Rokeby, and *John* [illegible] of the City of *Yorke*, Esquires.

IT has been none of the Devills meanest or unluckiest Arts to infuse prejudices into mens mindes against *Christian practise*, by representing it in the most frightfull and averting *formes*. He changes shapes with it, and as he transforms himself into an *Angell of light*, soe he doth this into one of darkenesse, and makes it appeare a *Shape* of the most dismall *sadnesse* and *horrour*. And how much more readie men are to take the *Devil* at his word, than *Christ* at his, who professeth his *Yoke easie*, and his *Burthen light*; who saith, that the *wayes of holynesse are wayes of pleasantnesse*, appeares too fully in the strong and generall antipathie those have

have against Vertue, who never so much as tried it, but take up implicit and confused prejudices against it, and retain those as fast, as if they were the products of many yeares costly experiences. And tis too evident, that these have taken the deepest *root* in the richest *Soil*: they seem no where more to flourish, than among the *Gentry*, and persons of *Quality*. It is the busynesse of their lives to pursue pleasures; and yet when those of the most refined and exquisite sort would run into their embraces, they grow coy, and cannot be courted to receive them.

If one of a narrow fortune and mean extract attempt to convict them of this foule mistake, by the most convincing arguments drawn from his own experience, they either think it inconsistent with their honour to lend him an eare, or (if they so far degrade themselves as to hear him speake) they presently except

except against his Testimonie, as being an incompetent Judge.

And if we *Clergy-men* tell them, that a holy life is so far from implying any thing of real trouble or uneasynesse, that its onely an Art of refining and sublimating their pleasures, rendring them more gustfull and exquisite: That the duties of *Religion* are not *Toils* but *Refreshments*, not *Yokes* but *Crowns*, such as differ onely in size from those Celestial ones to which they tend: That the pleasures of piety are so ravishing and attractive, that nothing but a perfect ignorance of them can be *Amulet* sufficient against their *Charmes*: I say, though we tell them all this, and a great deal more; yet they quickly reply, *that out of interest and policie we can say no lesse.*

The *Testimonies* of these persons being rejected, and their endeavours unsuccessfull, I cannot divine what other *Medium* remaines to worke this *Conviction*, except the testimony of such as

are in equal degree with themselves, who out of their own experience can tell them, that there are no such pleasures on this side heaven, as are to be found in conversing with God, and walking in his wayes. Here they would have no cause to wave their wonted *Priviledge* of being tryed by their *Peers*, or to except against their judgment in the *Case*, who being placed in equall circumstances with themselves, must be supposed to understand their utmost Temptations to *vice*, from whence alone all the seeming difficulties and uneasinesses of *vertue* doe arise.

Could I bring the *Controversie* to this *issue*, I should think of no other Persons (*worthy Sirs*) than your selves, who out of your own experiences are able to give such pregnant proof, such clear evidence of the sweetnesse of vertue, and pleasantnesse of piety, as would even force this sorrowfull *confession* from them, *O how sadly have we*

been gull'd and cheated by the mortal Enemy of Mankind.

Soe great and prodigious are your parts, so deep and profound your judgements, so extense and comprehensive your knowledge, as would prevent all suspicion of a *mistake*. And so sweet and pleasant are your tempers, so prudent and innocent your deportments, so winning and obliging your conversations as would remove all *prejudices*, which too often cause great truths to be sleighted, and strong convictions to become abortive.

Your *works* of Charity, *acts* of piety &c. are a pleasant subject, which I could with singular delight expatiate upon; but I know your *modesty* will not allow it and that great *Opinion*, which all men have conceived of you, renders it needlesse.

When I have begg'd your Pardon for the rudenesse of this *Addresse*, I shall conclude with this hearty wish,

of

That God would blesse you with encrease of grace, length of dayes, and at last with fulnesse of glory; which is, and shall be the fervent Prayer of

Sir

Your much obliged Friend, and Servant in all Christian Offices.

Joshua Stopford.

The Epistle to the Reader.

THe following Discourse appeares in Publick upon a just and honest design viz: to vindicate it selfe and the Author of it from the unjust aspersions, and false accusations cast upon them by a generation of men, whom Lyes and Calumnies a Constituent part of their Religion. I confesse, if carnal interest, or a pious design to advance errour and prophaneness were able to change the nature of things, to make vice vertue, an immoral act lawful, they might, nay they must be excused. For, though they make shipwrack of truth and Conscience together, yet they are not so far devoid of reason, nor can dis-believe their senses, as to imagine that others, who are Friends to truth, must be Enemies to morality; and consequently that the Principles, and Practices of their Church truly represented, can be grateful and acceptable to them. Their Doctrines are so contradictory to those of the Gospell, and their Lives so palpably repugnant to the sanctity which they professe, that a perfect discovery of them is the

most

most powerful argument against Popery, *and enough to render all their attempts, to gain Proselytes, unsuccesful. All their hopes and strength lye in the ignorance and credulity of the Persons they deal with; for if they meet with any, who have taken some pains to inform themselves of the true state of their Church, and cannot be satisfyed with an implicit faith, or take things upon trust, they presently give these over as untractable.*

Hence it is that a true representation of that which they call the Catholick Religion, *is most frightful to them; as being the most effectual way to make that abhorr'd by men, which is so loathsome in the sight of God. This I have attempted in the following discourse: at which they grin and snarle, nay (to use* Davids phrase *concerning his Enemies)* they make a noise like Dogs, and go round about the City, *yea and Country too.* They belch out *Lyes* and *Calumnies* with their mouths, and swords are in their lips.

If their boiling passions were once cool'd, and the storm lay'd, I would mildly and soberly aske them, what is it they take so much offence at? Is it because I have spoken the truth? This is the true reason, but they are (I cannot say ashamed;

asham'd,) but affraid to confesse it; least hereby their design should be defeated. And therefore (the things being so grosse which I justly charge upon them) they are oblig'd to deny the charge, and reward me with their usual titles of Lyar, Calumniator &c.

That this false accusation might not gain credit with Ingenious and Intelligent Persons, I have not only produced the testimonies of their own great Doctors (which no Romanist beyond Seas dare except against: though perhaps here they will, if their Cause and Credit require) and named the Chapter and Page; but also mention'd the several Editions of those Authors (to remove all appearance or suspition of a cheat) which I have made use of. And I challenge any Romanist (who shall think that I have wrong'd their Doctors, and intends something, which must be called a Confutation) to give me the meeting in an amicable way; and if upon the Perusal of these Authors (which shall be in readinesse) it appear to any Judicious Person, that I have departed from the literal sense of their words, or expresse scope of the place: I doe by these presents solemnly engage my selse to supersede his pains of an Answer by a Publick Recantation.

One

One thing (Gentle Reader) I have yet to acquaint thee with, that as time would not permit me to deliver much of what I have here published, so neither the place to mention some passages in it.

A Catalogue of the principal Authors produced in the following Discourse, with the Place where, and Time when they were Printed.

Azorius Institutiones Morales. Paris: 1601.
Bellarmine de Scriptor: Eccles: Colon: 1613.
Bellarm: disput: Ingolst: 1588.
Baronius Annal: Antu: 1591. Colon: 1603.
Cyprian. 1593. Espenceus in 1 Tim: Luter: 1561.
Coccius Thesaurus Catholicus. Colon: 1600.
Cambdens Elizab: London. 1630.
Chamier Panstrat: Cathol: Gen: 1626.
Driedo de Script: Eccles: Lovan: 1543.
Claudius Espenceus in Tit: Paris: 1567.
Expurgatory Index of Spain. Salm. 1601.
Escobar Theologia Moralis Lugd: 1659.

Estius

Estius in 4 Libr: Sentent:Paris: 1638.
Fevardentius in Esth: Colon: Agrip
1595.
Filliucius Quæstiones Morales Colon
Agrip: 1629.
Jacobus Gretserus de Jure et more pro
hibend: Lib: mal: Ingolst:
Goldastus Imper: Rom: Francof. 1613
Gregor: de Ualentia Ingolst: 1595.
Jndices librorum prohibit: et expurgat
Hispan: et Roman: Madriti 1667.
King James his Works. Lond: 1616
Leonardus Lessius de Justitia et jure
Lovan: 1605.
Layman Theologia Moralis Antu.
1634.
Longus Sum: Conciliorum. Paris.
1645.
Morneys Mystery of Iniquity. London
1612.
Pet. du Moulin de Monarchia Tempo
rali Pontificis Romani Lond: 1614.
Possevin. Appar: S: Uenet. Tom. 1
1603. Tom: 2. 1606.
Martinus Polonus Chron: Antu: 157
Rib

Ribera in Apocal: Antu: 1593.
Rivet. Cathol: Orthod: Lugd: Batau: 1630.
Spondanus Epitome Baronii. Mogunt. 1614.
Sr. Edw: Sands Europæ Speculum. Lond: 1632.
Stow. London 1631.
Eman: Sa. Aphor: Paris: 1600.
Sixtus Senensis Biblotheca. S. Colon: Editio 3.
Sanderus de Uisibili Monar: Antu: 1578.
Suarez defensio. Fidei Cathol: Colon: Agrip: 1614.
Tolet de Instruct: Sacerd: Romæ. 1601.
Tertullian Antu: 1584.
Iacobus Augusti: Thuanus Hyster: Gen: 1620.
Viegas in Apocal: Colon: Agrip: 1603.
B P. Vsher Answ: to a Iesuite. Lond: 1631.
Iohannes Wolfius Lect: Memor: Lavingæ. 1600.

pag:	line	
9	l. 2.	*read commanded*
12	l. 3.	*read Arts.*
	l. 26	*read propagate. So p. 13. l. 8. p. 17. l. 19. p. 82. l. 4.*
13	l. 22.	*read frequently.*
16	l. 14	*read transubstantiation.*
20	l. 1.	*read it is. l. 5. read Scholiast.*
23	l. ult	*read gestatam.*
24	l. 2.	*r. circumgestation. margin. 370*
29	l. 4.	*read and so*
30	l. 9	*read affirm.*
42	l. 15.	*read unparalled.*
43	l. 3.	*read Pilot,*
47	l. 13.	*read interessment.*
	l. ult:	*after receive, insert these words some signal mercy, when we*
55	l. 18.	*read positively.*
88	l. 14.	*read Espencæus.*
89.	l. 8.	*read du Moulin.*
	l. 19.	*read Calendars.*
95,	l. 8.	*read wonder.*
103.	l. 19.	*read frequently.*

Rev. 23. 24. *And the light of a candle shall shine no more at all in thee, and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy Merchants were the great men of the earth: for by thy sorceries were all Nations deceived. And in her was found the blood of Prophets, and of Saints, and of all that were slain upon the earth.*

CHAP. I.

The Introduction wherein an account is given of this day's Eminent deliverance which must be carefully recorded, and thankfully acknowledged by us.

AS amongst the judgements which God executeth upon the earth there is a great and wide difference: some be such as

 nei-

neither *Fathers, nor fathers fathers have seen since the day that they were upon the earth unto this day*, 10 *Ezod*: 7: Some be ſuch, as the *very hearing of them ſhall make both the eares to tingle* 2 *Kings* 21. 12: Some be ſuch, as are *without* the leaſt *mixture* and allay of mercy 14 *Rev.* 10 So amongſt the mercies and ſalvations of God there is a difference; they are not all of one and the ſame ſize. Some be ſuch as reſemble the ſtarres of the firſt magnitude; others ſuch as are like the ſtarres of the ſecond and third magnitude. Some are ſuperlative and matchleſſe; farre above others in their luſtre and eminency. Theſe mercies are to be diligently obſerved, and exactly number'd by us: Of ſuch we are to keep as true a Regiſter as *David* did an Inventory of the Gold and Silver that he prepared for the Temple. 1 *Chron.* 22: 14, The Iron and the Braſſe, which was without weight he number'd not: but the gold and ſilver he weighs, and ſets down the juſt number of the Talents. So though we cannot reckon every bleſſing that comes from heaven, in regard they are without number, and without meaſure: yet ought we to be exact in recording the golden and ſilver mercies of God vouchſafed to us. And as we are to commemorate ſignal mercies and deliverances, ſo to tranſmit the memo-

ry

ry of them to ſucceeding generations. See this both required and practiſed,

1. Required 17 *Exod:* 13, 14. Joſhua *diſcomfitted Amalek, and his people with the edge of the ſword. And the Lord ſaid unto* Moſes, *write this for a memorial in a book,* 78. Pſa: 5. *For he eſtabliſhed a teſtimony in* Jacob, *and appointed a law in Iſrael, which he commaunded our Fathers: that they ſhould make them known to their children.* And what is that? read v: 4. *his ſtrength and his wonderful works.* Once more 102. *Pſal:* 16. 18. *When the Lord ſhall build up Zion, he ſhall appear in his glory. This ſhall be written for the generation to come, and the people which ſhall be created ſhall praiſe the Lord.*

2, Practiſed and that ſeveral wayes. 1. Sometimes by appointing yearly Feaſts of remembrance 9 *Eſth:* 21, 22. *To eſtabliſh this among them that they ſhould keep the fourteenth day of the moneth Adar, and the fifteenth day of the ſame yearly: As the day wherein the Jewes reſted from their enemies, and the moneth which was turned unto them from ſorrow to joy, & from mourning into a good day: that they ſhould make them dayes of feaſting and joy.* in commemoration of that ſignal deliverance which God had wrought for them. 2 By making Euchariſtical Songs, which they taught their children: as in 15 *Exod:* for the overthrow

of

of *Pharaoh*: in 5 *Judg* for the defeat of *Jabin* and *Sisera*; in 1 *Sam* 8, for the slaughter of *Goliah*. 3 By their significant names which were sometimes imposed upon persons, and sometimes upon places. 1. Upon persons. This course *Joseph* took to perpetuate the memory of signal mercies conferr'd on him in *Egypt* 41 *Gen* 51,52. He called the name of his first born *Manasseh*; *for God* (said he) *hath made me forget all my toil, and all my Father's house*: And the name of the second called he *Ephraim*; *for God hath caused me to be fruitful in the land of my affliction*.

The like was done afterwards by *Moses* in reference unto what befel him in *Midian* 18 *Exod* 3, 4. 2 Sometimes upon places. Thus *Abraham*, when his son *Isaac* had escaped, and a ram been accepted in stead of him, called the name of that place *Jehovah-jireh, as it is said to this day, in the mount of the Lord it shall be seen*. 22 *Gen* 13,14. The like did Jacob when he saw the Angel of God 32 *Gen* 2.

And if eminent mercies and deliverances are to be recorded, and the memory of them transmitted to posterity: surely then the superlative and transcendent deliverance and salvation, which was given by God unto the whole Kingdome; as on this day from the

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Gun-Powder Plot, may justly challenge place in that Chronicle and Catalogue of mercies. *This is a deliverance* (saith one) *upon the head of which may be truly written such as the present age may admire; such as posterity will scarce believe; such as History cannot parallel.* What the Historian saith of that day wherein *Scipio* and *Hannibal* disputed that long depending cause between *Rome* and *Carthage* in open field *viz.* that the Roman Empire had not seen a greater day: The same may we say of this dayes salvation; *England* never received a greater deliverance. And therefore ought the memory of it be dear unto every one, that would not so far gratifie the Papists, as by the forgetting of Gods goodnesse to silence and bury their wickednesse, which should stand upon record to their eternal infamy. Let us look a little into the blacknesse of the Conspiracy which wants a name to expresse it, unlesse we call it (as one doth) *a Catholick V. Harry* and you shall hereby best discerne the transcendency of the deliverance. Was there ever any wickednesse in all the Ages that are past, which by the help of History we may come to the knowledge of, that did equal this? This was a Plot wherein the flower of our Country, our whole Nobility, the Lords annointed, the royal seed, may

Proteſtant Religion were all devoted to one ſtroke of deſtruction. And obſerve what inſtruments of cruelty they had prepared for this ſlaughter; ſuch as that not one of that Aſſembly could have fled from the fury of, though they had had the wings of Eagles: nor reſiſted the force of, though their fleſh had been as braſſe or their ſtrength as ſtones *vizt:* 36 Barrels of Gun-powder. Theſe were the inſtruments of their cruelty; ſuch as were never found in the habitations of *Simeon* and *Levi*. Let us further obſerve with what ſecrecy and ſucceſſe this bloody Plot was carried on. With what *ſecrecy*; none could be admitted to conſultation about the thing but thoſe that would by vowes and oaths, and Sacraments, and all that is ſacred, binde themſelves more then once neither directly, nor indirectly, neither plainly nor by circumſtance to diſcover the Plot. And with what *ſucceſſe* was this bloody deſign carried on! How did God for a time ſeem to ſmile upon their project and facilitate their work, when providence offered them the conveniency of a Cellar; whereas they thought that by ſtrength of hand, they muſt have digged a Vault to lay their powder in! God himſelfe ſeem'd to take their part: and they who in 88 had ſworn that God was turn'd Lutheran, began now to hope

hope that he was become a good Catholick again. These particulars discover the eminency of this deliverance which we commemorate this day.

CHAP. II.

The coherence of the words with a brief explication of them.

GOd who at sundry times, and in divers manners spake in time past unto the Fathers by the Prophets, hath in these last dayes spoken to us by his Son. 1 *Heb:* 1, 2. by whom not only the Gospel of salvation is communicated unto us; but also the revelation of future events in this last age of the world. 1. *Rev:* 1. That many things in this Book are *Σκοτεινα* hard to be understood is acknowledged by all; and therefore much revelation is necessary to understand this Book of revelation. But though some things be dark and mysterious, yet other things are plain and obvious, even to the meanest capacity; particularly this prophesie concerning Romes total and eternal destruction. That by Babylon, mentioned in the beginning of this Chapter, Rome is understood, we have the suffrage of Antiquity. †*Babylon was as a first Rome, and Rome is as a second Babylon* saith St. *Austin de Civit. dei*

Lib.

Lib: 18. cap. 2. And in the ſame Book cap. 22. he ſaith *that Rome is built as another Babylon, and daughter of the former Babylon.* And *Tertullian* ſaith **Babylon in St. John is the figure of Rome, as being like that, a great City, proud of its dominion, and a deſtroyer of the Saints of God.* The Romaniſts ſay that Babylon here is to be taken *figuratively* not *properly*: ſo that it is not the old Chaldean, but the new myſtical Babylon that is here ſpoken of. Nay further they ſay, that by Babylon in this Chapter and elſe where in this prophecy Rome is to be underſtood: ſo *A Lapide, Ribera, Viega &c.* Nay *Bellarmin* †produceth ſeveral Scriptures and Fathers to prove it: But then they adde, this was true of Rome when Ethnical, and not now when Papal; of Rome under the perſecuting Emperour, not of Rome under the Chriſtian Pope. That this is falſe appeareth. 1. St. *John* writeth a prophecy not a Hyſtory; he tells us what ſhould be, not what then was; therefore if St. *John* ſpake of Rome (which they confeſſe) it muſt neceſſarily follow that he ſpake of Rome as now it is, Not of Rome as then it was; of Rome Chriſtian, not of Rome Pagan. 2. Anti-chriſt is to be in the Temple of God, which was not true of the heathen Emperours, 3. Its ſuch a Babylon that for a while they were law-

**Tertull: adverſ: Marcion: lib: 3. cap: 13.*

†*de Rom: pont: lib: 2. cap: 2. p: 718.*

lawfully in her; but when her corruptions did encreaſe, then they were commaunded to depart. 4. That St. *John* ſpeakes of Rome after the coming of Antichriſt is moſt clear from ſeveral paſſages both in this and the precedent chapters. But Antichriſt was not to come (ſay our Adverſaries) while Rome was Pagan, but after the diſſolution of the Roman Empire. 2 *Theſ:* 2. 8, *And then ſhall that wicked be revealed.* And when is that? *When he that letteth ſhall be taken out of the way* v: 7. And who is this, but the Emperours of Rome according to the judgment of Antiquity? *Who ſhall be taken out of the way* (*ſaith* *Tertullian) *but the Roman State? the diviſion of which among ten Kings ſhall bring in Antichriſt. After the decay of the Roman Empire* Paul *ſaith that Antichriſt ſhall appear.* Ambroſe. To theſe I might add St. *Chryſoſt: Theophilact.* &c. in 2 *Theſ:* 2. The †Rhemiſts call the Roman Emperours *the figure of Antichriſt.* And the Antients give this reaſon for it; So long as the Roman Empire flouriſhed, Antithriſt could not appear: for there could not be two principal Rulers of the ſame place at the ſame time.

*De reſurrect: carnis cap: 24. pag: 688.

†In. 17. Rev:

By which we may judge what was the opinion of the Fathers touching Antichriſts ſeat. That Rome ſhall be the principal ſeat of

of Antichriſt is confeſſed by many of their own Doctors: ſo the Rhemiſts in 17 *Rev:* 5. Again they ſay *that the ſcariet whore, and Beaſt, and Antichriſt are one and the ſame.* in 13 *Rev:* 1. But Rome in the judgment of their great *Bellarm:* is the ſeat of the ſcarlet whore; therefore it muſt needs be the ſeat of Antichriſt. *That Babylon which St.* John *deſcribes in the* Revelat: *is the ſeat and City of Antichriſt,* ſaith *Sanders.*

*de viſib: Monar: demonſt; de Antichr: 38 p:758.

I might to theſe arguments ſubjoin the confeſſion of their two great Jeſuites, *Ribera* and *Viega. This muſt be underſtood of Rome, not only ſuch as ſhe was under the Emperours, but alſo ſuch as ſhe ſhall be in the latter dayes. That the name of Babylon muſt* be *referred to her, and not only to that Rome which ſerved Idols, before ſhe received the faith of Chriſt, but alſo to that Rome, which ſhall be in the dayes of Antichriſt.*

†*Ribera: in:* 14. *Rev:* num: 42. & 57.

*Viega: in: cap: 17. com: 1. ſect: 3.

In theſe words then we have a propheey of the diſmal and final deſtruction of Rome Antichriſtian with the cauſes thereof, which are three. 1. Their Avarice and Luxury. 2. Their heretical and damnable doctrines. 3. Their bloody cruelty.

1. Their Avarice and Luxury; For thy Merchants were the great men of the earth. This cannot be underſtood literally; for it were a weak reaſon, becauſe thy Merchants are

re great men, therefore thou ſhalt be de-ſtroy'd: By Merchants therefore we muſt underſtand Romes Factors, the Popes Indulgencers, and other Officers of his Exchequer. Theſe ſell curſed ſpiritual Wares, Pardons, Maſſes, Diriges, Trentals &c. and make merchandize of mens ſouls, and flouriſh by this traffique like the Nobles and Peers of the earth. *Theod: Niem.* tells us *that out of one Country, and Province Pope* Boniface 9. *received above an hundred thouſand Florens. His Officers went out poorly habited, and meanly mounted, but they return'd* (ſaith he) *with their ſtately horſes and in great Pomp.* And what vaſt ſummes of money did *Tecelius*, and his fellow Indulgencers rake together in Pope *Leo* 10. time, All things are ſet to ſale at Rome, the Temple, the Prieſts, the Altars, yea heaven and God himſelfe; as their Mantuan ſpeakes.

†de Schiſmate Papiſt: lib: 1. cap: 68.

Venalia nobis
Templa, ſacerdotes, altaria, ſacra, Corona,
Ignes, thura, preces, Cælum eſt venale, denſq;

2. Their heretical and damnable doctrines, which are often compared to enticing and intoxicating Wines: *by thy ſorceries were all Nations deceived.*

The Original word tranſlated, Sorceries, properly ſignifieth poyſoning: but here (and in many other places of ſacred

Writ)

Writ) it is to be taken in a larger sense, and denotes the craft and subtilty, the methods and Acts of insinuation, by which the Pope and his Agents seduce the Nations to their damnable principles, and abominable practices.

3. Their bloody cruelty; *And in her was found the blood of Prophets, and of Saints, and of all that were slain upon the earth.* But how can this be, since so many thousands have been slain in other parts and places of the world? I answer, either because the doctrine which caused their blood to be shed, was from Rome; or because she gave commission to slay the Saints and Servants of God who were barbarously murther'd and massacred in other Kingdomes and Countrys, as *England, Scotland, France &c.* God plagues Rome as the Original cause of all this cruelty. But more of this afterwards. The two latter causes of Romes destruction I intend to insist upon; Hence we may note.

Obser: That the wayes and methods which Rome Papal hath used to advance herselfe, and propogate her doctrines will bring inevitable ruine and destruction upon her. In the prosecution of this doctrinal proposition I will 1. Give you an account of those wayes and methods which

Which Rome Papal, that is the Pope and Agents have used to greaten themselves, and propogate their doctrines. 2. Confirm the truth of this Propolition. 3. Proceed to some practical Inferences.

First, I shall give you an account of those Ways and Methods, which the Pope and his Agents have used to propogate their doctrines. And here I will mention five or six.

CHAP. III.

Of Romish Forgeries.

1. LEt us begin with their Forgeries, which are most notorious. How have they adopted false into the number, right, and authority of true Fathers? Our worthy Dr. *James* hath produced about 187 *Treatises* (to which I could add above an hundred more) which are not only *suspected*, but plainly *convicted* of forgery by the Papists themselves: and yet these very Treatises are frequently urged by them to confirm their monstrous Opinions. To make good this assertion, I will give you a few Instances: and here I shall confine my self to their great *Bellar.* and *Cotton* whose writings are so highly prized by all Papists.

1.

†Baron: Tom: 1. p: 785.

1. *Linus* Biſhop of Rome his two Book *of the Paſſion of the bleſſed Apoſtles* Peter an Paul, are adjudged ſpurious by †*Baronius* and *Poſſevin. And though *Bellarmin* gran that *Linus* writ the Acts of *Peter* and *Paul* yet he ſaith they are now loſt.

*Poſſev: Appar: tom: 2. f: 345.

†Bellar: de: ſcript: Eccleſ: p: 36.

*Tom: 1. p: 145.

2. *Clements eight Bookes of Apoſtolica Conſtitutions* are cenſured by †*Baronius*, *Bellarmin* and †*Poſſevin.*

†de ſcript: Eccleſ: p: 58. 59.

3. *Clements Epiſtles to St. James* and o thers are rejected by **Bellarmin* and †*Poſſevin.*

*Apper: tom: 1. p: 328.

4. *Dionyſius* the *Areopagites Bookes of th Eccleſiaſtical and Celeſtial Hierarchy* canno be his; for the Author of theſe Books (a appears by ſeveral paſſages in them) live after the *Nicane* Councel.

†de ſcript. Eccleſ: p: 56. 57.

*Apparat: tom: 1. f: 331. 336.

†de ſcript. Eccleſ: p: 84.

5. *Origens Homilies upon Job* are rejected as ſuppoſititious by †*Bellar:* **Poſſevin*, an †*Sixtus Senenſis.*

*Appar: tom: 2. f: 526.

†Biblioth: lib: 4. p: 285.

6. †*Origens Treatiſes* upon the 36, 37, 38 *Pſal:* are queſtioned by *Bellar:* and rejected by †*Poſſevin.*

*de ſcript: Eccleſ: 84.

7. St. *Cyprians* 12 *Treatiſes de Cardinalibus Chriſti operibus* are cenſured by **Bellar:* and he gives ſeveral invincible reaſons fo it.

†Appar: tom: 2. p: 527.

*de ſcript: Eccleſ: p: 93.

8. *Zeno's Sermons* are accounted spurious by †*Senensis*, and Cardinal *Bellar*:

9. *Arnobius his Commentaries upon the Psalmes* are rejected by *Bellar*: and *Sixtus Senensis*.

10. *Marcus* Bishop of Rome his *Epistle unto Athanasius* is censured by †*Baronius*.

11. *Athanasius* his Book *de Imagine Passionis Christi* is rejected by Card: *Bellar*:

12. *Athanasius* his Questions to *Antiochus* are absolutely condemned by *Bellarm*:

13. *Dorotheus* his *Synop*: *de vita Prophet*: & *Descipul*: *Christi* is rejected by *Bellarm*: as spurious and fabulous.

14. *Ambrose* his *Commentaries* upon the Epistle. of St. *Paul* are censured by Card: †*Bellar*: for which he gives fower reasons.

15. *Amphilochius* his book of *the life of St. Basil* is condemned by Card: **Bellar*: and †*Possevin*.

16. *Athanasius de Annuntiatione* is rejected by Cardinal *Baronius*.

17. St. *Hieromes Commentaries on the Epistles* are censured by *Bellarm*: (who makes *Pelagius* the Heretick the Author of them) by **Sixtus Senensis*, and *Possevin*.

18.

†Biblioth: lib: 4. p: 13
*de script: Eccles: p: 99.
†De script: Eccles: p: 102.
†Biblioth: lib: 4. p: 05
*tom. 3. p: 395.
†De script: Eccles: p: 116.
*De script: Eccles: p: 114.
*de script: Eccles: p: 100.
†de script: Eccles: p: 143.
*de script: Eccleis: p: 153.
Appar: tom: 1. p: 77.
*Tom: 1. p: 416.
†de script: Eccles: p: 165.
*Biblioth: lib: 4. p: 251.
†Appar: tom: 2. p: 4[illegible]

18. St. *Austines Questiones Veteris & Novi Testam:* are rejected by †*Bellarmin* as written by some Heretick.

†De script: Eccles: p: 187.

19. St. *Chrysostomes Opus imperfectum in Mat:* was written by some Arrian saith **Bellarmin.*

*De script: Eccles: p: 176.

20. *Cornelius* his Epistle *de translatione Corporum Petri & Pauli.* is rejected as spurious by †*Bellarmin.*

†De script: Eccles: p: 89.

I might adde some hundreds more if time would permit: And yet these very Treatises are confidently urged by *Bellarm:* and *Coccius* to prove *Peters Supremacy* (and consequently the Popes) *Trasubstantiation*; *Communion in one kind*; *Purgatory*; *Invocation of Saints* &c.

I have observed above an *hundred* Treatises, which passe under the names of several Fathers (who lived within 500 years after Christ) *Censuredas supposititious* by Cardinal *Bellar: de Scriptoribus Ecclesiasticis*; and yet all or most of them are urged by him in his Controversies against the Protestants. This is such a piece of knavery, as none but a Frontlesse Romanist can be guilty of. Forgery is a notorious Crime, and even in matters of lesser consequence severely punished by the Lawes of this Nation. *If any person shall by false conspiracy, subtilty, and fal-*

‡Pult: 5. Eliz: c. 17. 14.

falsifie, forge any deed, charter, or writing or shall procure, publish, and shew forth in Evidence any such false and forged deed, or Writing as true, knowing the same to be false and forged, and shall be thereof convicted, he shall be set upon the Pillory in some open Market Town, and there to have both his eares cut off, and also his Nostrils slit, and cut, and seared with an hot Iron, so as they may remain for a perpetual note or mark of his falshood. Were this good & wholesome Law executed upon our Adversaries of Rome (the moral equity of which extends unto them) they would have as *few Eares* as now they have *true Fathers* on their side. And so much concerning the first way and Method which the Pope and his Agents use to propagate their doctrines, by which multitudes have been seduced.

CHAP. IIII.

Wherein is declared how the Papists have corrupted the true Fathers, and antient Writers.

2. LEt us now consider their *fraudulency* in corrupting the true Fathers and primitive Writers. There being

being many passages in the Fathers and other Ancient Writers frequently produced by Protestants against them, to which they were not able to make any rational reply; and finding that their nice distinctions, and subtile evasions could not satisfy their Adversaries, nor without difficulty retain their Friends: they resolved to ease themselves of that *Wit-labour* for the future, and take some other course that might secure their deluded Proselytes, and *convince* (or at least *silence*) their professed Enemies. And what course more effectual to accomplish their design, than by *purging* and *blotting* these *offensive passages* out of the Fathers and other Primitive Writers? In order to this great undertaking the Pope appointed certain *Cardinals* with the Master of the sacred Pallace general Inquisitors at Rome; and to them gave he power to constitute particular Inquisitors in every Dioceſse. Hereupon they fell to work, and carefully compiled, and *privately

*I say privately as appeareth by that clause of secrecy in the King of Spain's Commission to the Inquisitors. This Diplome or Commission is Printed both in Dutch and Latine and prefixt before the Expurgatory Index of Belg: and Madrid: in which the King affirms that he caused the Belgick Index to be printed by his own chief printer, at his own charge not to be sould publickly but privately distributed to such as should be employ'd in the worke for their direction. And a litle after giving facultie to the Prelates to choose one or more Assistants, he adds that they should keep the Ex-

Printed several *Expurgatory Indices* at *Rome*, *Madrid*, *Naples*, *Lisbon* &c. wherein are expressed these scandalous passages (yet not the hundreth part of what they have expunged) in the Writings of the Ancients, which are to be left out, when reprinted, which must be with all possible speed. And to make all more sure, they got as many of the former Editions of the Fathers Works, as they could into their hands, not fearing their Adversaries would reprint them, who wanted means to vent an Impression, being prohibited to be sould in all Catholick Countries.

Expurgatory Indices privately, and not impart a Copy of it to any man.

By this purgation they hoped that the mouth of Antiquity would be shut from uttering one syllable against them; and by inserting words (for this they have also done) where necessity required, and by drawing into the Text of the Fathers the Marginal Notes, and Glosses of their Monks and Fryars, the mouth of Antiquity would be opened for them.

This villany is so notorious, that they endeavour to free themselves from the imputation of it by a confident (or rather impudent) denyal of the fact.

Or-

Obj: It it true (say they) that Inquisitors were appointed to purge Authors but they medled not with the Text of the Fathers, but only with the Observations, Annotations, or Scholies that are made upon them by late Authors.

Ans: The insufficiency of this plea will appear by demonstrating these three particulars. 1. That they have commanded several sentences in the Text of the Fathers to be expung'd, and blotted out. 2. That they defend the justice and equity of that Command. 3. That their practice hath corresponded with it.

1. That they have commanded several words and sentences in the Text of the Fathers, and other Primitive Writers to be expung'd and blotted out. This is clear from their *Expurgatory Indices* printed at *Madrid*, *Rome*, and other places. I will give you a few Instances, and so passe on to the next particular. In the *Spanish* Index these words are commanded to be thrust out of the Text of St. *Cyrills Commentaries* upon *Isaiah*. cap: 47. **Thou hast proceeded so farre in impiety, that now there is left unto thee no place for salvation: for equal punishment will alwayes follow grievous offences.* And upon 51 chap:

*Deleantur ex Textu illa verba: Te verò eò impietatis.

chap: these words: †*But when they cast away all fear of God, and would not receive Jesus Christ by faith, as it is written.*

Hillary in his Enarration upon 118 *Ps:* must have these words dashed out: **Non ex meritis salus*, salvation is not of merit; with many other passages in his Works. I might instance in several other Fathers, which have many expressions against *Idolatry*, *Satisfactions*, Peters *Supremacy* &c. commanded to be blotted out in their Expurgatory Indices: but these are sufficient to evidence the truth of this first particular *viz:* That they have commanded several words, and sentences in the Text of the Fathers to be expung'd and blotted out.

†*Deleantur ex Tertu illa verba Sed ubi non haherent &c. p: 62.*

**Span: Index: p: 110.*

Obj: *Its true (say they) some words and sentences are commanded to be expung'd out of the Text of the Fathers, but they are only such as crept in either by the Printers negligence, or the fraud of Hereticks, that is, of Protestants. Concil: Trid: In Indice Lib: prohib: de Correct:*

Ans: 1. The corruptions we charge them with cannot be attributed to the oversight of the Printer, or Corrector; for they are of a larger size: *whole* sentences are Commanded to be blotted out.

2. Nor

2. Nor could they be foiſted in by the fraud of Hereticks; for in thoſe dayes none of the Fathers had been printed by Proteſtants. Again, peruſe the places which we produce as razed and corrupted, and it will appear whether ſide, Papal or Proteſtant, were more likely to have an hand in it. The nature of moſt of the corruptions will diſcover the guilty perſon.

2. That they defend the juſtice and equity of that Command. Though their *Gretſer* deny this purgation of the Fathers. *lib. 2. de jure & more prohib: lib: mal:* cap: 9. p: 513-- (where he chargeth *Junius* againſt whom he writes with a lye) and (*lib:* 2. cap: 7. pag: 298) calls upon our Dr. *James* to name but one Father purged, and corrupted by them: Yet he aſſerts the Popes Authority to do it, and and calls the exerciſe of it a worke of mercy. *lib.* 2. cap: 9. p: 321. And that he may not ſeem to contradict himſelfe in this and the precedent Chapters, he makes uſe of this ſubtile diſtinction: *the Fathers may be conſidered either qua Fathers, or qua Fathers in law. The Fathers of the Church, as they are Fathers feed their Children with ſound and wholeſome doctrine,*

and

and are not to be purged: But as they are Fathers in law, that is, deliver any other doctrine than their Father the Pope, or Mother the Church doth or shall maintain, then they may, nay they must be corrected. *lib.* 2. cap: 10. p: 328.

3. That their practice hath corresponded with that command. So much is acknowledged by *Sixtus Senensis* in his Epistle to Pope *Pius* 5. in which amongst his many and famous Acts, he recounts this for one of the greatest. *That he caused the Writings of all Catholick Authors, but especially those of the Antient Fathers, to be purged.* *Manutius* employ'd by the Pope to print several of the Fathers at Rome, saith, **that care was taken to have them so corrected, that there should be no spot which might infect the minds of the simple with the shew or likeness of false doctrine.*

* *In præfat: ad Pium 4 in lib: Cardinalis Poli de Concilio.*

To make this yet more clear I will subjoyn a few Instances. St. *Cyprian de bono patientiæ* tells us *post gustatam Eucharistiam* &c. After the eating of the Eucharist the hands are not, or ought not to be defiled with blood: But in their *Cyprian* printed at *Colen*, they have changed the words, and read it, *post gustatam Eucharistiam*;

nissiam; and so urge this place for the circumgestation of the Sacrament. Thus much is confessed by †*Pamelius*. That notorious corruption of St. *Cyprian de Unitate Ecclesiæ* hath been often mentioned by our Divines. The Ancient *Cyprian* saith, *The rest of the Apostles were equal to* Peter *both in honour and power*. The *Paris Cyprian* hath added these words, *The Primacy is given to* Peter; *he hath appointed one Chair*; Peters *Chair*. *He who forsakes this* Peters *Chair in which the Church was founded, doth he trust himself to be in the Church?* *Franciscus Junius* as an eye-witnesse tells us that being at *Lyons*, and intimately acquainted with *Ludovicus Saurius* a Corrector of the Presse, and going to visit him he found him reviling St. *Ambrose*'s Works, which *Frelonius* was then printing. After some discourse *Saurius* shewed him some printed leaves cancellated and razed, saying, *this is the first impression which we printed according to the best Copies, but two Franciscans by command have blotted out these passages, and put these in their place, (præter omnem nostrorum librorum fidem), to the great losse and trouble of Frelonius.* And not only particular Fathers, but also generall Councels have been cor-

†*Anvot: in lib: de bono patient: p: 270.*

**Prefat: in Ind: Expurg: Belg:*

rected

rected and corrupted by them. The Councel of *Laodicea* Can. 35. saith, It is not lawful for Christians to forsake the Church of God, and nominate or invocate *Angelos*, Angels: they have made it *Angulos*, Angles; that is, they must not forsake the Church and pray in Corners. The Councel of *Agatha* Can. 30. saith, Let no Clergy man presume to sue any man in a temporal Court without the leave of his Bishop: But they read, Let no man presume to sue a *Clerk before a temporal Judge without the Bishops leave.* I might also instance in the Councel of *Chalcedon*, and many others: but these few may serve in stead of multitudes, which might be brought, of their corrupting the witnesses and razing the Records of Antiquity, by which their Errors, and Novelties might be condemned.

Many hundred, nay thousand places in the Fathers, and Ancient Writers are purged, of which no mention is made in their Expurgatory Indices: so that now it is hard to find the *Fathers* in the *Fathers.*

And our *Adversaries* of Rome have not only corrected and corrupted the printed Volumes, but also the *Manuscripts*

Copies

Copies of the Fathers. I remember Dr. *James* of the Fathers in his Appendix to the Reader, tells us *that in the Vatican Library there are certain men maintained onely to write out the Acts of the Councells and Copies of the Fathers Works, who are brought up to imitate the ancient Letters: and thus Manuscripts themselves are purged by the Romanists.* This information he received from an eye witnesse. And this Story we have confirm'd in the Proposition presented to the Noble Prince *Henry* to advance that glorious design which he had of erecting a Royal Library with all sorts of Books, and Editions, in these words: *The Pope gathereth up all the Manuscripts he can into his Library the Vatican, and there useth them at his pleasure. One of their tricks is notorious: they have men that can counterfeit any hand, and write the old hands that were written 500, and 1000 years ago: then they have an artificial Inke, which within three dayes after the writing, looks as if it had been written 500 yeares before. Thus having altered, and taken out all that made for us, and against them, they suppress the old true Copies, and produce these new ones, as the Authentis all Books.* And doubtlesse these are

the

the antient Manuscripts, which *Manutius* and others follow in their late Editions of the Primitive Fathers.

Neither have our Romanists contented themselves in corrupting the Fathers whether printed, or written, but they have proceeded to corrupt the holy Scriptures; which is a degree of wickednesse beyond all degrees of comparison. I will instance in a few places.

3 *Gen*: 15. *And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head*--- The Vulgar Latine *Ipsa conteret, She shall bruise thy head*, that is the Virgin *Mary*, as their Doctors expound it. But the Hebr: Septuag: Chald: Paraph: Targ: Onkel: Hebr: Samarit: Syriack, and Persick Versions, read it either *Ipse*, or *Ipsum*. And what use do they make of this corruption? To extoll the praises of the Virgin *Mary*, and prove her patronage and protection.

4 *Gen*: 13. *And Cain said unto the Lord, my punishment is greater then I can bear.* The Vulgar Latine reads it, *mine iniquity is greater, quam ut veniam merear. then I can merit pardon*; contrary to the Hebr Septuag: Targ: Onkel: Syria: Arab: and

Perst

Perſ: Verſions. And this is done to countenance their doctrine of merit *de congruo.*

Pſal: 99: 5. *Exalt ye the Lord our God, and worſhip at his footſtool: for he is holy.* The Vulgar Latine reads it *Adorate ſcabellum pedum ejus, quia ſanctum eſt, adore his footſtool becauſe it is holy:* Contrary to the Heb: Septuag: Chaldee paraphraſe &c. And this place is urged by *Bellar:* for adoration of Saints *De Sanct: Beatitud. lib:* 1, *cap:* 13.

Joh 14: 26. *But the Comforter which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you.* The Vulgar Latine reads it, *Spiritus ſanctus ſuggeret vobis ŏnia quæcunq; dixero: the holy Spirit will ſuggeſt to you all things whatſoever I ſhall ſay unto you.* contrary to the Greek, Syr: Perſ: and Arab: Verſions. And what uſe do they make of this corruption? To prove that whatſoever is defin'd in Councells, is to be received as the Oracles of God.

Eph: 5: 32. *This is a great miſtery (ſpeaking of Marriage)* The Vulgar Latine reads it, *Sacramentum hoc magnum,*

this

this is a great Sacrament; Contrary to the Original word μυστηριον, which is never uied in Scripture for that which we properly call a Sacrament; and to the Syr: Arab: and Æthiop: Verſ: And this place thus corrupted they urge to prove that Matrimony is a Sacrament.

Heb: 11: 21. *Jacob worſhipped upon the top of his ſtaff.* The Vulgar Latine reads it, *adoravit faſtigium virgæ ejus, he adored the top of his ſtaff.* Contrary to the Original, the Syrr: Arab: and Æthiop: Verſ. And this place they urge for Image worſhip.

Heb: 13: 16. *With ſuch Sacrifices God is well pleaſed.* The Vulgar Latine reads it, *talibus hoſtiis promeremur Deum, by ſuch ſacrifices we merit of God:* Contrary to the Original the Syr: Arab: and Æthiop: Verſ: And this place is urged to prove works of Charity to be Meritorious.

Many more places both in the Old and New Teſtament might be produced, but theſe are ſufficient to convict the Vulgar Latine of notorious corruptions. Nay many of their own Doctors confeſſe as much.

†Azorius the Jesuite saith, that many of their Writers since the Councel of Trent, *Viega, Canus, Payna,* and *Lindanus*, have noted many Errors in the Vulgar Latine, not only by the fault of the Printer, but by the ignorance of the Interpreter.

†Instit: Mor: lib: 3. cap: 3. p: 1155.

And *Isidore, Clarius, Brixianus* (*Præf: in *Bibl:*) affirmeth *that the Vulgar Latine is corrupted in* 8000 *places.* And yet the Councel of Trent hath Constituted this the only Authentick Edition by which all Controversies must be determined. †*In all publick Lectures, Disputations, Sermons, and Expositions this Edition must be used as Authentick, and let no man dare to reject it upon any pretext whatsoever.*

*This Preface is commanded to be expung'd by the Councell of Trent. Index lib: prohibit: reg: 3

†Conc: Trident: Sessio: 4. Can: 2.

Obj: This Translation is St. *Jeromes*, who lived in the fourth Century; and therefore not corrupted by Papists to maintain their Novel Doctrines.

Ans: Many Papists deny this to be St. *Jeromes*, and produce invincible Arguments. Others say it is *partly not wholy* Jeromes: so *Driedo.* Some affirme (saith he) *that this Latine Transla-*

*De Eccles Scriptur: lib: 2. p: 40.

tion

tion is neither Jeromes, *nor in all things consonant to the Original.* And afterwards in his first Propolition he saith, *that this Latine Interpretation is neither altogether different from St.* Jeromes, *nor in all things agreeable to it.* I will conclude this with the testimony of their great *Bellarmine*: *The Vulgar Edition hath not one Author, but some things from* Jerome, *and some things from* Lucian, *and some things from* Theodotion, *and some things from another unknown Interpreter.* †

† *De verbo dei lib: 2. cap: 11. pa 120.*

And so much concerning Romish Forgeries, and Corruptions; which give us just cause to suspect the Antiquity of their Doctrines. For if the Ancient Fathers vote for them (as they would perswade the world) why do they produce so many counterfeit Treatises, and corrupted passages, as lawful witnesses against us? May we not well question that mans title, who in Court produceth a forged, or corrupted Deed, when he knows his Adversary is able to prove the Forgery?

CHAP: V.

Of Romish Treasons and bloody Cruelties.

3. WEE now proceed to the third Method which the Pope and his Factors have used to propogate their Doctrines *viz.* their horrid Treasons, and bloody Cruelties. The Romish Doctors lay down these propositions as undenyable Maximes.

1. That the Pope hath power and authority to depose Kings and to dispose of their Kingdomes. For this they urge 1 *Jer:* 10. *I have this day set thee over the Nations, and over the Kingdomes, to root out, and to pull down, and to destroy and to throw down to build, and to plant* which (say they) was prophetically spoken of the Pope. And thus Pope *Pius* 5. in his Bull against Queen *Elizabeth* expounds it. *Nicolus* 1. proveth his Papal power, because it was said to Peter, *Kill and eat*, and because to him alone was granted that power to draw a *Net full of fishes to Land.* And †*Boniface* the 8. proveth his Soveraignity, because it is written, that *in the beginning God created Heaven and Earth.* But how weak, and ridiculous

*Epist: ad Michael: Imp: Const: Baron: Tom: 10. p: 560.

†Extravag: Tit: 8. p 353.

dieulous soever their proofs are, yet this doctrine is unanimously received, and zealously defended by them. I could here produce a cloud of witnesses, *Salmeron*, *Molina*, *Sanchenius*, *Conanus*, *Lessius* &c. These with many others, tell us, *that the Pope hath power to punish Kings by deposing them, and giving their Kingdomes to others*: That this is the opinion of all Divines both Ancient and Modern, of all Catholick Lawyers, of Oecumenical Counceils, and Popes: *That in this there is no disagreement amongst them*: *That he cannot be held a Catholick, no nor Christian, that is against it*: *That Christ had not been careful enough of the Church, and situation of souls, if he had not left the Pope a power over Kings* &c. And that this is the judgement of our English Romanists is most evident from their numerous Pamphlets; to which I might adde the Answers of several Seminary Priests (when Prisoners in the Tower) unto certain Articles ministred unto them in the Year 1584.

Nay they teach that not only the Pope but the people may depose their Kings. And here let two of their great Doctors speak for the rest, *Bellarmine* and

and *Estius*. The first saith, **That if the King turn Tyrant, the people may depose him, and choose another.* And he gives this reason for it; †It is the Consent of the people that constitutes Kings, or other Rulers over them; and therefore if cause be given, they may turn the Kingdome into an Aristocracy, Democracy &c. And **Estius* speaks to the same purpose; *The Nobles and people by the Authority residing in them, may defend themselves from Tyranny and not only choose themselves a lawful Prince, but also, cause being given, may dethrone him again*

*Bellar: de Concil: lib: 2 c: 19. p: 139
†Bellar: de Laicis: lib: 3 c: 6.
*Lib: 4. lib: Sentent: lib: 2. p: 444.

And they mention several cases, in which it is lawful to depose Kings. As †1. If they be Prodigal of the publick Revenues. 2. If violators of the Publick faith. 3. If they be be guilty of Sacriledge. 4. If they be Tyrants. 5. If they be negligent, or insufficient, or effeminate. 6. If they be Hereticks. In these, and many other cases, say their great Doctors, and some of their Councels, the Pope, and people may deprive Kings and Princes of all Rule and government.

†Pevardentius mentions: 12. Com: in Est: p. 90 &c.

2. That the Pope can absolve Subjects from their Oathes of Allegiance, and their Obedience due to their respective

Princes

Princes. *Their Angelical Doctor tells us, *that when any Prince is declared excommunicate for Apostacy, his Subjects are ipso facto freed from his government, and their oath of fealty.* And *Franciscus Suarez* affirms, that the Pope can absolve Subjects from their Oaths of †Allegiance; that to affirme the contrary is to act against the custome of the Church, the use and approbation of General Councels, the Consent of Catholick Doctors, and 2. gainst reason, and is plainly Hereticall. And what was the judgement of Cardinal *Perron* is clear from his speech to the third Estate of *France* (for which several Bishops highly commended him, and the Pope gave him thanks) in which he saith, *that subjects may be absolved from their Oaths of Allegiance made to their Kings. That all parties of the Catholick Church did hold it, and so did the French Church ever since divinity was taught in Schools, till the coming of* Calvin. Against this Speech our Learned King *James* writ his Remonstrance for the Right of Kings, and the Independency of their Crowns.

*Aquin: 2ª Quæst: 12. Art: 2.

†Defens: Fidei Cath: lib: 3. cap: 23. n: 21. lib 6. c: 2. n: 7. cap: 5. n: 2, 3

3. That Kings excommunicated, and depos'd may be lawfully kill'd by their

own Subjects; because then they cease to be Kings. *Lessius* *tells us, *that the people, Parliament, or any other having Authority, may depose a tyrannical Prince, and declare him an Enemy; whereby any thing may be attempted against his person, because he then ceaseth to be a King.* Dominicus Soto *saith, that when once a decree is gone out against a King, then any one may be the Executioner.* And *Suarez* affirms no lesse then three times in one Paragraph, *that Kings may be murther'd by their own Subjects*; and he gives this weighty reason: *When a King is deposed, he is no lawful King, and therefore may be be kill'd by any private man.* And that this is not the private Opinion of *Suarez*, but unanimously received by all Romanists, is clear from the high censures of approbation in the beginning of his Book. *Alpho so a Castello Branco* Bishop of *Conimbria* declares *that he hath read it exactly over, and finds all things in it agreeable to the holy Scriptures, Apostolical Tradition, General Councils, and Papal decrees.* *Fernando Martini Mascarognus* Bishop of *Sylvis* saith, that he hath also read it over, and finds nothing in it, but what is *Orthodox.* And *Marte Alphonso a*

Mello

De Justit: lib: 2. cap: 9. dub: 4, 12.

De Justit: lib. 5. Quaest: 1. Art: 3.

* Quaest: Fid: Cath: lib: 6. cap: 4. n. 18. 14.

Mello Bishop of *Lamego* saith also, that he hath read it over, and thinks it *worthy to be published for the publick good of Christendome.* Nor is this all, but (to passe over the Inquisition, and others, who allow it the same priviledges) the University of *Complut:* after a serious view, and consideration of it, declare that there is nothing in it *contrary* to the Roman Catholick mith: that every thing is *worthy of praise* and commendation.

Nay this King-killing is not only lawful, but highly commended, and rewarded with eternal glory. They encouraged Fryar *Clement* to murther *Henry* 3. of *France*, with these promises. *That he shall be well recompenced for the fact; if he dye he shall surely fly to heaven as a Saint, and be enroll'd amongst the Roman Martyrs on Earth.* And this horrid fact was highly commended by the Pope in a full Consistory at Rome. How did Pope *Adrian* 2. extoll and magnify *Basilius* for murthering *Michael* Emperour of *Constantinople*? *Parry* was confirm'd in his resolutions to kill our Q: *Elizabeth* by a Letter from Cardinal *Como*, in which we have these expressions: *His Holynesse granteth unto you his blessing, Plenary Indulgence,*

*Pontius lib: 95. p: 454. &c.

†Ant: Colynet p: 403 &c.

†Baron: tom: 10. p. 407.

dulgence, and remiſſion of all your ſins according to your deſire. And how was *Barriere* encouraged to murther *Henry* 4. of *France* with theſe words, *that he ſhould gain by that Act, both great glory and Paradiſe.* I could inſtance in many others, but theſe are ſufficient.

Thus you ſee what trayterous poſitions, and deſtructive of all Government, are laid down, and defended by our Romaniſts. Our King *James* therefore had good reaſon to ſay *that none of thoſe that truly know, and* *believe *the whole grounds, and School Concluſions of their doctrines, can either prove good Chriſtians, or good Subjects.*

*Speech in Parliament 1605.

We have heard what treaſonable Doctrines are delivered and defended by our Adverſaries of Rome, and that their practices have been conformable to them all Hyſtories declare. How many treaſons have the Popes of Rome Committed, Commanded, and Commended? †Pope *Gregory* 4. and his Biſhops promoted the Rebellion of the three Sons of *Ludowicus Pius*; and *Gregory* 7. raiſed a rebellion

†*Morneys Myſt: Iniquit: who cites ſeverall Hyſtories.*

againſt

Henry 4. Emperour of *Germany*; *Boniface* 8. stirr'd up the people of *France* to rebell against *Philip* 4. sirnamed *le Bell*. When *Henry Bullenbrook* Duke of *Hereford* and *Lancaster* landed in *Yorkshire*, most of the Bishops flocked to him, traiterously owning him for their Soveraign; and *Thomas Arundell* Arch-Bishop of *Canterbury* Preached against *Richard* 2. then King, and produced a Bull from Rome promising remission of sins to all those who should aid the said *Henry* against King *Richard*, who was afterwards murder'd in *Pontefract* Castle. How were the Irish encouraged to rebell by Pope *Gregory* 13. his Breve, promising to grant them as plenary a pardon of all their sins, as was formerly given to those, who fought against the Turks? and was not the Spanish Invasion *promoted by the Pope, and our English Romanists? And that our late Warres here in *England* were raised and fostered by the arts of the Court of Rome, is more than probable. †The Roman Priest and Confessor is known (saith Dr. *Du Moulin*) who when he saw 'the fatal stroke given to our late gra-'cious King, flourished with his sword, 'and said, *Now the greatest Enemy we*

*Goldast. Imperii Rom Mon. p. 561. †Stow: p. 320.

*Cambdn p. 128 &c. †Vindication of Prot. Relig: p. 58 &c.

'have in the world is gone. When the 'News of that horrible execution 'came to *Rome* (saith the same Author) 'a Protestant Gentleman of Good Cre-'dit was present in a great Company 'of Jesuited Persons: where after great 'expressions of joy, the gravest of the 'company, to whom all gave ear, spake 'much after this sort. The King of 'England at his Marriage had promised 'the re-establishing of the Catholick 'Religion; and when he delayed to 'fulfil his promise, we summoned him 'from time to time to performe it. We 'came so farre as to tell him, that if he 'would not do it, we should be forced 'to take those courses which would bring 'him to his destruction. We have giv-'en him lawful warning, and when no 'warning would serve, we have kept 'our word to him, since he would not 'keep his word to us.

A notorious lye

That grave Rabbies sentence agreeth with 'this certain intelligence which shall 'be justifyed whensoever Authority 'shall require it. That the year be-'fore the Kings death, a select number 'of Jesuits were sent from their whole 'party in *England*, first to *Paris*, to con-

'consult with the Faculty of Sorbon; to 'whom they put this Question in wri- 'ting: *That being the State of England 'was in likely posture to change Govern- 'ment, whether it was lawful for the Ca- 'tholicks to work that change, for the 'advancing and securing of the Catholick 'cause in England, by making away the 'King, whom there was no likelyhood to 'turn from his heresy?* Which was an- 'swered affirmatively. After this the 'same persons went to Rome, where 'the same Question being propounded 'and debated, it was concluded by the 'Pope and his Council, *that it was both 'lawful and expedient for the Catholicks 'to promote that alteration of State.* And what followed is known to all the world. Much more to this purpose you may read in the following pages.

Time would fail me should I recount all the Treasons which the Pope and his Agents have been the Authors and Fomenters of. And yet these men (which make rebellion an Article of their Faith) have the impudence to speak and write of their Loyalty to temporal Kings and Princes. Our English Romanists drew up a supplication to King James, and the

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Parliament, in which they doe not a little vaunt and brag of the Loyalty of their Religion in theſe words: *The Catholick Subject is (if any other) the glory, ſtrength, and perpetuity of the Kingdome, becauſe he principally ſeeketh Heaven in this world (and will not for the world be diverted) cannot be treacherous, or diſloyal, or undutifull to your Highneſſe, but in every ſervice and diſtreſſe occurring, valiant, reſolute, and moſt faithfull.* And all theſe fair words were to the ſame King and Parliament, whoſe deſtruction they intended, and had at that time contrived. O unparrallel Hypocriſie!

pag: 7.

And *Philanax Anglicus* (a late Pamphleter) tells us, that the Romaniſts are *to fight onely with prayers; Arms againſt Princes have no warrant. Who is Judge if the King tranſgreſſeth the Conditions of his Kingdom? onely God. Navar, Cunerus,* and all the Catholick Doctors that ever I have ſeen, *agree perfectly in this ſame ſentence. And ſo much concerning their trayterous Doctrines, and rebellious practices, by which the Pope and his Agents have endeavoured to propogate their Religion.

pag: 104.

*Surely then he never ſaw Aquinas, Saurez, Leſſius &c.

Let

Let us now take a survey of their bloody cruelties. And here I must lead you into *Golgotha*, a field very ample and large, like that to which God brought the Prophet *Ezekiel* 37. We may boldly affirme that the ten persecutions of the Emperours of Rome, never put to death so many, nor with that cruelty, as the power of the Bishop of Rome. Instruments of cruelty are in their habitations. To speak of the Murthers Massacres and cruelties of the Papists is so large a field, that entering into it I know not where to begin, nor where to end. I could shew you a Sea of blood flowing from the See of Rome: like to that which *Ezekiel* speakes of 47 chapt: 3, 4, 5. which was at the first to the Ancles, then to the knees, then to the Loynes, deeper and deeper. I could entertain you with a lamentable Story (which would make you abhor the very name of Popery) of their *barbarous* cruelties exercised upon the *Albigenses*, and *Waldenses*; and their *Parisian* Massacre take briefly thus. *Charles* 9. King of *France*, under the pretence of the grand Solemnities of the King of *Navarr's* Marriage with his Sister, invited all the Grandees of the *Hugonots* of *France*, with

Lei-

Leicester and *Burghley* out of *England*, and the Sons of the Palatine Elector out of *Germany*; intending by this means to ruine the Protestant Religion. The French obey'd, and appeared, where they were entertain'd with all manner of Gayeties and Triumphs: but the conclusion was tragicall; for within a few hours many thousands were most barbarously massacred. This cruelty was celebrated by the Romanists in *France*, as one of the most glorious actions the world hath been acquainted with: great rejoycings at Court for it, and publick thanks given unto God. But the greatest joy was at Rome: Cardinal *Lorain* gave the Messenger that brought the Newes of it, a thousand Crownes: the Letter was read in the Conclave; publick thanks were given in their Churches, the Cannons discharged, Bonefires made, a Jubilee published throughout all Christendome: And a grand Procession was made to the Church of St. *Lewis*, where was the Nobility, Bishops, Cardinals, several Embassadours, and the Pope under a Canopy. And the better to perpetuate the memory of this Massacre, the Pope caused it to be

*Thuanus lib: 52. 53.
†Camdens Eliz: p: 50.

pain-

painted about his great Hall in the Lateran, and there recorded in Marble.

I will not be your Pilat to waft you into the Indies, where the Christian Romanists have kill'd more Pagans, then ever Pagans killed Christians; nor yet speak of their butcheries in the late Irish Rebellion. One observes that nyne hundred thousand Protestants were murdered in Christendome in a few years. And so much for the third particular.

CHAP. VI.

Sect. I.

Wherein is declared the suitablenesse of Popish doctrines to mens carnal inclinations.

4. WEe come now to discourse of the fourth Method which the Pope and his Agents have us'd to propogate their Religion, and that is, by accommodating their Doctrines to mens several humours and carnall inclinations. And of all their Wiles and Stratagems I look upon this as the most effectual: by their other Methods they have gain'd their thousands, but by this their ten thousands. This brings whole shoales of silly fools in-

to their Net. Their Doctrines, and the reasons of which they make use to support them are so many means and expedients proper to authorize Vice, to support sin, to excuse the most criminal actions, and to encourage looseness and disorders in all sorts of professions. What St. *Austin* saith of the whole Scripture *viz:* that it is *Charity*, and relates thereto, as to its end: we may say of Popish Doctrines, they are nothing but *debauchery*, and relate thereto as unto their end. There are few Commands, either affirmative or negative, which their great Casuists (the Guides of consciences) do not free men from the obligation of, either wholy or in part, by the propositions they lay down as undenyable Maximes. The truth of this will appear by an Induction of particulars.

1. *God commands us to love him with all our hearts and souls*, sincerely and superlatively. 22 *Mat:* 37. But from the rigour and severity of this Law we are freed by the Maximes of their Casuists, the truth of which we must not question. †*Fillintius* explicating how we are obliged to love God, saith, *that this ought not to be extended in such a manner, as that we must*

†*Theol: Moral: tom:* 2. *tract:* 22. *cap:* 9. *p:* 48.

muſt have in our hearts a more intenſe degree of love for God than for the creatures: and obſerve his reaſon, *by this way* (ſaith he) *we better propide for the peace and comfort of pious perſons, who without this would be alwayes in doubt of their loue to God, if it ought to be in an higher degree than the love of any Creature whatſoever.* And he *brings in Aquiras, Valentia*, and *Azorius* voting with him. And to the ſame purpoſe ſpeaks *Carde Tolet*: *We are not obliged* (ſaith he) *to love God above all things quantum ad intentionem*, but only *quantum ad appretiationem*; appretiatively (by way of valuation) that is, if we think God more worthy and excellent than all created Beings. How *eaſie* have theſe infallible Doctors made this moſt difficult precept? And yet this is not all; for ptopounding this Queſtion, when are we engaged to love God? They anſwer *Not above three or four moments in our lives* viz: *when we begin to have the uſe of reaſon, at the point of death, and from 5 yeares to 5 yeares during life.* Others I confeſſe are more liberal and adde five moments more viz: When Baptiſm is received by an adult perſon, when contrition is neceſſary, when we receive

*Inſtr: Sacerd: lib: 4. p: 544.

*Filliuc: Tom: 2. trat: 21. c: 9. p: 49.

†Eſcob: Theol Mor: Tract: 5. p: 600.

are to suffer Martyrdome, when the honour of God is to be defended, and when we are obliged to love our Neighbour; but these are rejected by *Filliucius* as superfluous.

2. *God commands us to worship him in spirit and in truth.* 4 John 24. with all the powers and faculties of the soul. But if this seem too painful and laborious their Casuists will give you ease, and tell you that the *Opus operatum* is sufficient. They teach that it is not necessary to the essence of prayer, that he who prayes should think *de ipsa locutione*, of the speaking it selfe. When its said, we must say our prayers attently, reverently, devoutly. *We must know* (saith Cardinal Tolet) *that attention or Advertency to our prayers is manifold.* 1. *That we attend to the words, so as not to speak them too fast, or to begin the next verse, before he that recites with us hath done the former: and this attention is necessary.* 2. *There is an attention which is by understanding the sense of the words: and that is not necessary. For if it were very few would do their duty, because very few understand what they say.* 3. *There is an attention relating to the end*

Instruct: Saterd: lib: 2. cap: 13. p. 422.

of

of prayer; when he that prays considers that he is in the presence of God, and speaks to him; and this is profitable but not necessary. And in the next page he affirms, *that the precept of hearing Masse is not to attend the words, but to be present at the Sacrifice though the words be not so much as heard; and they who think otherwise so, think so without any probable reason.* And *Escobar asserteth *that if the external deportment of the body be devout its sufficient.* Nay this presence and posture of the body is sufficient (saith *Escobar* and *Filliucius*) *though the mind be entertained with thoughts of lust and vanity.* Thus a man may serve God and Satan at the same time.

†*Theol. Moral: Exam: 11. Cap: 4. p. 183.*
**Tract: 1. p: 174.*
†*Theol: Moral tom: 1 tract 5. p. 70.*

3. *God commands us to give alms of such things as we have.* 11 *Luk:* 41. A severe Command (saith the covetous Worldling) must I give away my Estate, that hath cost me so dear, unto I know not whom? I cannot embrace a Religion that's so chargeable. O come over to us (saith the Romanist) and our infallible Guides of conscience will ease you of your pain and trouble. *Escobar* handling this Question, When this precept of giving alms obligeth? Answers, *that in extreme neces-*

**Theol: Moral tom: 1. cap: 4. p: 608.*

g) we are obliged to give alms of ſuch things as are not neceſſary unto life, though they be needful to ſupport us in our condition; becauſe the life of our Neighbour (for by extream neceſſity he underſtands that on which the life of man dependeth) *ought to be preferr'd to the decency of our condition.* And afterwards propounding this Queſtion, Whether he that hath more then he
pag: 609. needs to live according to his Condition, be obliged to ſupply the common neceſſities of others? He anſwers negatively: and obſerve his doughty reaſon; *becauſe otherwiſe very few rich men would be ſaved.* That is, though a man hath a very plentiful eſtate, more than ſufficient to ſupply his own neceſſities, and thoſe of his Family, yet he is not obliged in a publick Famine to give unto the poor,
De ſept: peccat: Mort: cap: 35. Num 1001. except it be to ſave his life. And *Cardinal *Tolet* tells us that this is the common Opinion. Yea diverſe, Caſuiſts have found out a way to exempt even the richeſt perſons from this obligation of giving alms, by interpreting the word *ſuperfluous.* And this is done by the learned *Vaſquez* in this manner: *What
†De Elem: c. 1. n. 4. ever men lay up, out of a deſign to raiſe their own fortunes, or thoſe of their Relations, is*

not

not called superfluous. For which reason it will be hard to find among those that are worldly minded, that have ought superfluous, no not even among Kings. Thus you see that, according to the Rules of these Casuists, rich men are rarely, if ever obliged to works of Charity.

Obj: But who are more frequent in works of charity than Roman Catholicks?

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De Iust: & jure lib: 4. cap: d: 14. n 114 p: 7.

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And their famous *Escobar* (whose judgement we must not question) positively affirms *that when a woman adorns her selfe without any wicked design (that is, to tempt others to lewdnesse) by a natural inclination which she hath unto pride, it is but a venial sin, and sometimes no sin at all.* Nay *Layman* saith, that *for men to wear Womens, and Women Mens apparel is no sin.*

*Theol: Mor tract: 1. Exam: 8. p. 135.

†Theol: Mor lib: 2. p. 242

5. God commands us to speak the truth 4 *Eph:* 25. and not to swear falsly. 4 *Jer:* 2. But alas (may some say) without lying and false swearing we cannot manage our Trades, secure our Concerns, and accomplish our designs. The strict observation of these precepts would expose us to a thousand inconveniences. For the ease of such mens Consciences their excellent Casuists have invented three wayes *viz: Equivocation, mental reservation*, and *directing the intention*: by the help of these you may say and swear what you please. *In swearing it is lawful* (saith *Escobar*) *to use ambiguous terms, which the hearer may take in another sense than he doth from whom they proceed.*

*Theol: Mor tract: 1. Exam: 3. c. 4. p. 69.

†Cap: 7. p. 73.

And propounding this Question, *Is it lawful for him that ſweareth in a juſt cauſe to uſe equivocal words, which he underſtands in a ſenſe (which he concealeth) different from that in which thoſe perſons take it before whom the oath is made?* He anſwers affirmatively with Sanchez. And to make this more clear, he ſubjoyns ſeveral Inſtances, which are taken out of their moſt famous Caſuiſts, Lessius, Sanchez &c. *A man being interrogated by a Judge upon oath, whether he killed S. T. If he killed him in his own defence, he may deny it, making this mental reſervation, that he did not wickedly murther him. If it be a probable Opinion, that ſuch an Impoſition upon goods is unjuſt, which inforceth the Merchant to uſe falſe weights and meaſures: if he be asked afterwards by a Judge, whether he uſed falſe weights and meaſures, he may deny it upon oath, making this reſervation in his mind, that he did nothing unjuſtly. A Prieſt being interrogated concerning ſuch a ſin, which he heard in Confeſſion, may anſwer, yea and (if need require) ſwear, that no ſuch thing was confeſſed to him, meaning as a private man. Some neceſſary Goods thou hideſt, leſt they ſhould be ſnatcht away by thy Creditors, and*

thou compelled to begge, being asked before a Judge, thou mayest swear that none are concealed by thee: making this mental reservation; which thou art obliged to discover. An Adulteresse being demanded of her Husband, whether she hath committed adultery; may swear negatively: conceiving in her mind another day than that on which she did commit it. One coming from a place falsly suppos'd to be infected with the plague, being asked, whether he came thence, may swear that he did not; making this mental reservation, as from a pestilential place. If a man borrow a summe of money of another, and return it, but taketh no receipt under his hand, and be brought to his oath before a Judge whether he borrowed any money of him, he may lawfully swear, that he never receiv'd any money of him; understanding within himself, not so as to owe it, or that he is obliged to confess it. saith *Fillincius*. And in the same Question he layes down this general rule: *He that hath externally promised something without an intention of promising, if he be asked, whether he promised, may upon oath deny it; making this mental reservation not with a promise that obligeth him.* And Quest: 4. he propounds another way to

† Quæst: Mor: Tom: 2. tr: 25. cap. 11. p. 107.

avoid lying and perjury, much more secure than the former. And that is, when a man having said aloud, *I swear that I have not done such a thing*, he adds, whispering to himselfe, *this day*.

And if any be too thick skull'd to learn this art of making these mental reservations, they have invented a more easie way *viz:* ordering and directing the intention aright. †*Escobar* layes down this general rule: *Promises oblige not when a man hath no intention to engage himselfe when he makes them.* If a man falling into the hands of Thieves cannot be dismissed without an oath that he will give them ten Crowns, he is not obliged, except he did intend it at the time of swearing, saith **Tolet.* And †*Emanuel Sa* positively affirms: *that he who sweareth to do this or that, is not obliged, if he did not intend by that oath to oblige himselfe.* And *Villintius* gives this reason for it, *because it is the the intention that regulates the quality of the action.*

†Theol: Moral tractat. Exam: 3d. 369.

**Instruct: Sacerd: lib. 4. cap. 22. §. 191.*

†Aphorism. 98. Tom: 2. tract: cap. 11. §. 1070

These Methods their Casuists unanimously propound, by which all lyes and perjuries may be justifyed. How destructive they are of all commerce, and humane Society is most evident.

6. God commands us to make restitution of such Goods as we have unjusty taken, or detain'd from others 19. *Luk:* 8. And the Ancients say, *that without restitution there can be no remission.* But their Casuists have found out many expedients to dispense with this important duty. *Medina*, *Lessius*, and *Filliucius* mention twelve causes which excuse from restitution; to which many more are added by other Casuists. I will mention, and but mention, a few of them. 1. *If a man hath done thee wrong without any ill intention, he is no wise obliged to make restitution*, saith Escobar. 2. *Ignorance of what kind soever, either of the fact or of the Law is a sufficient excuse*, saith the same Casuist. And though after some enquiry he find it more probable, that the *goods* whereof he is possessed belong to another, yet he may lawfully keep them, saith *Palaus* Cited by *Escobar*. And he gives this reason, *because possession preponderates all contrary reasons which are not demonstrative.* Nay though he be fully convinced that they are another mans Goods, yet, if *they be moveable after three years enjoyment, and if immoveable*

Theol: Mor tract: 3. Exam: 2. cap: 2. p: 337.

†*Tract 3. Exam: 2. c: 4. p: 341.*

p. 350.

after

after ten years possession, he is not obliged to make restitution, saith Filliucius. 3. When another mans Goods are mingled with his own: so Lessius. *A Merchant* (saith Escobar) *who hath received another mans money, and mingled it with his own, if he to whom the money appertain'd, demaund it back again, he is not obliged to restore it according to* Vasquez. 4. Impossibility of doing it without lessening a mans retinue, and losse of honour and reputation: so *Escobar*, and *Sa* who cites *Soto*, *Arag:* and *Tolet*. And *Layman* lib: 3. tract: 2. p. 305. *Navar: Manual:* Confess: cap: 17. p. 320. who gives several reasons for it. *Filliucius* Tom: 2. tract: 32. cap. 5. p. 243. 5. *When it is a greater disadvantage to the person that restores, than an advantage to the person wronged, saith* Escobar (who cites *Tolet*) *Sa*, and *Layman*. 6. *When his Confessor doth not enjoyn it.* *Escobar*, tract: 3. Examen 2. p. 339. 7. When a man renounceth his Estate. * *Escobar* putting this Question, whether a man that renounceth his Estate, may with a good conscience retain so much as is necessary for himselfe and Family to live in honour, or according to his quality? Answers with *Lessius* that he

*Tom: 2: tract: 32. c. 5. p: 242.
†De Just: lib: 2. p: 172
Theol: Mor: tract: 3. Exam: 2. p. 350.
†Tract: 3: Exam: 2. p. 341. & 356
*Aphor: p. 143.
†Pag: 356.
*Aphor: p. 143. lib: 3. p. 305.
†Tract: 3. Exam: 2. p. 359.

ty we are obliged to give alms of such things as are not necessary unto life, though they be needful to support us in our condition; because the life of our Neighbour (for by extream necessity he understands that on which the life of man dependeth) *ought to be preferr'd to the decency of our condition.* And afterwards propounding this Question, Whether he that hath more then he needs to live according to his Condition, be obliged to supply the common necessities of others? He answers negatively: and observe his doughty reason; *because otherwise very few rich men would be saved.* That is, though a man hath a very plentiful estate, more than sufficient to supply his own necessities, and those of his Family, yet he is not obliged in a publick Famine to give unto the poor, except it be to save his life. And *Cardinal *Tolet* tells us that this is the common Opinion. Yea diverse, Casuists have found out a way to exempt even the richest persons from this obligation of giving almes, by interpreting the word *superfluous.* And this is done by the learned *Vasquez* in this manner: *What ever men lay up, out of a design to raise their own fortunes, or those of their Relations, is*

page 609.

*De sept: peccat: Mort: cap: 35. ?: 1001.

†De Eleem: cap: 4.

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†Theol: Mor lib: 2. p. 242

5. God commands us to speak the truth 4 *Eph:* 25. and not to swear falsly. 4 *Jer:* 2. But alas (may some say) without lying and false swearing we cannot manage our Trades, secure our Concerns, and accomplish our designs. The strict observation of these precepts would expose us to a thousand inconveniences. For the ease of such mens Consciences their excellent Casuists have invented three wayes *viz: Equivocation, mental reservation*, and *directing the intention*: by the help of these you may say and swear what you please. *In swearing it is lawful* (saith *Escobar*) *to use ambiguous terms, which the hearer may take in another sense than he doth from whom they proceed.*

*Theol: Mor tract: 1. Exam: 3. c. 4. p. 69.

†Cap: 7. p. 73.

And propounding this Question, *Is it lawful for him that ſweareth in a juſt cauſe to uſe equivocal words, which he underſtands in a ſenſe (which he concealeth) different from that in which thoſe perſons take it before whom the oath is made?* He anſwers affirmatively with Sanchez. And to make this more clear, he ſubjoyns ſeveral Inſtances, which are taken out of their moſt famous Caſuiſts, Leſſius, Sanchez &c. *A man being interrogated by a Judge upon oath, whether he killed S. T. If he killed him in his own defence, he may deny it, making this mental reſervation, that he did not wickedly murther him. If it be a probable Opinion, that ſuch an Impoſition upon goods is unjuſt, which inforceth the Merchant to uſe falſe weights and meaſures: if he be asked afterwards by a Judge, whether he uſed falſe weights and meaſures, he may deny it upon oath, making this reſervation in his mind, that he did nothing unjuſtly. A Prieſt being interrogated concerning ſuch a ſin, which he heard in Confeſſion, may anſwer, yea and (if need require) ſwear, that no ſuch thing was confeſſed to him, meaning of a private man. Some neceſſary Goods thou hideſt, leſt they ſhould be ſnapt away by thy Creditors, and*

thou compelled to begge, being asked before a Judge, thou mayest swear that none are concealed by thee: making this mental reservation; which thou art obliged to discover. An Adulteresse being demaunded of her Husband, whether she hath committed adultery; may swear negatively: conceiving in her mind another day than that on which she did commit it. One coming from a place falsly suppos'd to be infected with the plague, being asked, whether he came thence, may swear that he did not; making this mental reservation, as from a pestilential place. If a man borrow a summe of money of another, and return it, but taketh no receipt under his hand, and be brought to his oath before a Judge whether he borrowed any money of him, he may lawfully swear, that he never receiv'd any money of him; understanding within himself, not so as to owe it, or that he is obliged to confess it. saith *Fillucius*. And in the same Question he layes down this generall rule: *He that hath externally promised something without an intention of promising, if he be asked, whether he promised, may upon oath deny it; making this mental reservation not with a promise that obligeth him.* And Quest: 4. he propounds another way to

† Quæst: Mor: Tom: 2. tr: 25. cap. 11. p. 107.

2-

avoid lying and perjury, much more secure than the former. And that is, when a man having said aloud, *I swear that I have not done such a thing*, he adds, whispering to himselfe, *this day*.

And if any be too thick skull'd to learn this art of making these mental reservations, they have invented a more easie way *viz.*: ordering and directing the intention aright. †*Escobar* layes down this general rule: *Promises oblige not when a man hath no intention to engage himselfe when he makes them.* If a man falling into the hands of Thieves cannot be dismissed without an oath that he will give them ten Crowns, he is not obliged, except he did intend it at the time of swearing, saith **Tolet.* And †*Emanuel Sa* potively affirms: *that he who sweareth to do this or that, is not obliged, if he did not intend by that oath to oblige himselfe.* And *Filliutius* gives this reason for it, *because it is the the intention that regulates the quality of the action.*

†Theol: Moral tract: 3. Exam: 3d. 369.

*Instruct: Sacerd: lib. 4. cap. 22. q. 191.

†Aphor: p. 98. Tom: 2. tract: cap. 11. q. 107.

These Methods their Casuists unanimously propound, by which all lyes and perjuries may be justifyed. How destructive they are of all commerce, and humane Society is most evident.

6. God commands us to make restitution of such Goods as we have unjustly taken, or detain'd from others 19 Luk: 8. And the Ancients say, *that without restitution there can be no remission.* But their Casuists have found out many expedients to dispense with this important duty. *Medina, Lessius,* and *Fathucius* mention twelve causes which excuse from restitution; to which many more are added by other Casuists. I will mention, and but mention, a few of them.

Wheldon tract: 3. Exam: 2. cap: 2. p: 337.

1. *If a man hath done the wrong without any ill intention, he is no wise obliged to make restitution,* saith Escobar. 2. *Ignorance of what kind soever, either of the fact or of the Law is a sufficient excuse,* saith the same Casuist. And though after much enquiry he find it more probable, that the *goods* whereof he is possessed belong to another, yet he may lawfully keep them, saith *Palaus* Cited by *Escobar.* And he gives this reason; *because possession preponderates all contrary reasons which are not demonstrative.* Nay though he be fully convinced that they are another mans Goods, yea, if *they be moveable after three years enjoyment, and if immoveable*

† Tract 3. Exam: 2. c: 4. p: 347.

p: 350.

after

after ten years possession, he is not obliged to make restitution, saith Filliucius. 3. When another mans Goods are mingled with his own: so Lessius. *A Merchant* (saith Escobar) *who hath received another mans money, and mingled it with his own, if he to whom the money appertain'd, demaund it back again, he is not obliged to restore it according to* Vasquez. 4. Impossibility of doing it without lessening a mans retinue, and losse of honour and reputation: so *Escobar*, and *Sa* who cites *Soto*, *Arag:* and *Tolet*. And *Layman* lib: 3. tract: 2. p. 305. *Navar: Manual:* Confess: cap: 17. p. 320. who gives several reasons for it. *Filliucius* Tom: 2. tract: 32. cap. 5. p. 243. 5. *When it is a greater disadvantage to the person that restores, than an advantage to the person wronged, saith* Escobar (who cites *Tolet*) *Sa*, and *Layman*. 6. *When his Confessor doth not enjoyn it.* *Escobar*, tract: 3. Exam: 2. p. 339. 7. When a man renounceth his Estate. **Escobar* putting this Question, whether a man that renounceth his Estate, may with a good conscience retain so much as is necessary for himselfe and Family to live in honour, or according to his quality? Answers with *Lessius* that he

*Tom: 2: tract: 32. & 5. p: 242.
†De Just: lib: 2. p: 172
Theol: Mor: tract: 3. Exam: 2. p. 350.
†Tract: 3: Exam: 2. p. 341. & 356
*Aphor: p. 143.
†Pag: 356.
*Aphor: p. 143. lib: 3. p. 305.
†Tract: 3. Exam: 2. p. 359.

he may doe it. Now if we admit these excuses as just and lawful (which none must question) its most clear that few, if any, will be lyable to make restitution of those goods which they are most unjustly possessed of.

7. God commands us to be sober 2 *Tit:* 12. and to avoid intemperance in eating and drinking 21 *Luk:* 34. But their great **Escobar*, who speaks according to the sentiments of four and twenty of their most eminent Casuists, is more indulgent: for propounding this Question, *Whether it be lawfull to eat and drink ones fill without necessity for pleasure onely?* Answers positively with *Sanctius*, *that it is no sin at all, except the health of the body be impair'd by that excesse.* And he gives this invincible reason; *because the natural appetite may be permitted to move according to its own inclinations, and enjoy the pleasure it finds therein.* And discoursing of intemperance in drinking, he starts this Question: *One drinks to excesse, not so far as to be drunk, but in such manner that his head akes, or the wine disturbs him in such sort, that he knows not very well what he doth; but yet he hath reason enough*

*Tract: 2. Exam: 2, cap: 8. p: 294.

to

to know that he hath drunk too much. What kind of sin is this? He answers, *it is a venial sin.* And observe his reason; *because he hath not wholly lost the use of reason.*

But perhaps some may say, though intemperance in drinking be in it selfe but a venial sin, or none at all; yet the consequences of that excesse *viz:* swearing, wiroring &c. doubtlesse a man must be accountable for. This scruple is removed by their omnipotent Doctors. **Escobar* saith, *that a man is not responsible for the excesses and disorders which he commits at such a time, if he did not foresee them before he began to drink.* Cardinal †*Tolet* affirms, *that if a man be drunk, and then commit fornication or murther, that fornication or murther is no sin.* And **Layman* saith, that *Murther committed by a man when drunk is no sin abstractly considered: and he gives this reason, because it is no way voluntary and moral in it selfe.*

Aristotle saith, *that drunkards deserve double punishment.* 1. *For their drunkenness.* 2. *For the sins committed in and by their drunkennesse.* But what ever *Aristotle* or *Plato*, or *Seneca*, or any other Heathen (who had onely the light of nature

†Layman, Pillucius &c. give this definition of drunkennesse: It is an excess in drinking for pleasure onely till the use of reason be utterly lost.

*Tract: 2. Exam: 2. cap: 5. q. 290.

†Instruct: Sacer: lib: 5. cap: 10. p. 647.

*Theol: Mor: lib: 1. p: 18.

†Eth: lib: 3. cap. 5.

rule to direct them) shall affirm to the contrary; yet we must not entertain a disbelieving thought of the truth of these positions, which are the efforts of an infallible Spirit.

8. God Commands us not to take his name in vain 20 *Exod:* 7. But may some say, we have got a habit of using Gods name irreverently upon all occasions, and when transported with passion, to utter blasphemous expressions. I. Be not troubled, your infallible Guides speake very comfortably to your particular cases. *Laymann* treating of voluntary actions, after he had premised certain Conclusions, makes this Inference: *It followes from what I have said, that he who from the impression of an inveterate custome is induced to doe evil, as to utter words of blasphemy &c. sins not at all, nor doth properly blaspheme; because sin cannot be committed without a deliberate act of the understanding.* And he confirms this Assertion by the testimony of their great School-men and Casuists, *Sotus*, *Suarez*, *Sanchez* &c. And the like they say of blasphemies uttered in passion; and *Filliucius* gives this reason, *because passion as well as an evil habit takes away the actual use of reason, without*

out which sin cannot be committed, according to their Maximes:

9. God Commands us not to render evill for evill. *1 Thes:* 5: 15. But their Casuists teach that a man may repay even the smallest injury with the greatest losse, that is, of life it selfe. In several cases (they say) it is lawful to murther our Neighbour: I will mention but two, which very frequently occur. 1. In defence of our honour. The honour of a person may be invaded (saith *Filliucius*) several waies. 1. When one strikes him with a Cudgel, or gives him a box on the ear. 2. When he is reproached by words or gestures. 3. When he is accused of feigned Crimes before persons in Authority, or of true, if they be secret, whereby he may suffer in his person or estate. *When the honour of a person is impair'd by another any of these waies, its lawful to kill him*, saith *Filliutius*. And to confirme this opinion *Lessius* produceth *Sot: Navar. Sylvester, Lopez, Gomez*, and *Julius Clarius*.

*Tom: 2. tr: 29. c: 3. p: 182.

† And Lessius mentions 4. or 5. Waies.

*De Just: lib: 2. p. 89. &c.

Estobar (who is spokesman for twenty four learned and antient Divines) propounding this Question, *Whether it be*

Tract: 1. Exam 7. c. 3. p. 120.

law-

lawfull for an honourable person to kill him, who hath given him evil language, or the lye? Answers that according to Badel *it is lawful, in case he cannot otherwise be repressed. If a Noble man be assaulted, and may save himselfe by flight, yet he is not obliged, but may kill the assailant, if otherwise his honour cannot be preserved,* saith *Cardinal Tolet. *It is lawful according to Barnes* (saith †Escobar) *to kill that man who intends to accuse me of some capital crime, which is secret, whereupon I may suffer death, or a considerable losse in mine Estate, if I can by no means divert him.* *Amicus and Caramuel affirme *that a Monk may kill a Woman with whom he hath committed fornication, if he fear she will divulge it.* These Instances doe plainly evidence the lawfulnesse of Murther (according to the sentiments of their infallible Doctors) in defence of a mans honour and reputation. But here this one rule must be observed *viz: That we doe not kill with a formal intention to revenge our selves, but to preserve our honour.*

*Instruct: Sacerd: lib: 5. c. 6. p: 633.

†Tract: 1. Exam: 7. p: 118.

*Cited by Auth: of Jes: Mer:

†Lessius de Just: lib: 2. p: 89.

2. In defence of our Goods. So much is affirmed by *Layman*, and he cites *Anton: Major, Sylvester, Cajetan, Soto, Navar:*

lib: 3. p. 354

Ce-

Covarr: Clarus, Medina, Molina &c. And *Leſſius* gives this reaſon for it; *becauſe temporal goods are neceſſary to preſerve life, and by conſequence it is lawful to preſerve them in the ſame manner as life it ſelfe.* Nay he affirmes *that its lawful to kill a perſon, that hath taken an Apple from us, if it would be a diſgrace unto us not to take it out of the Thieves hands.* But *Molina* (and *Eſcobar* ſeems to concurre with him) thinks that *ordinarily it is not lawful to kill for leſſe than a Crown or the value of it.* And if theſe Inſtances be not ſufficient, *Eſcobar* layes down this general Rule, that will juſtify moſt Murthers in the world: *We may kill thoſe that doe us wrong, as thoſe that rob by night or by day, and all others that offend us, though we be aſſured that they ſhall be damn'd, dying in that condition.*

*Lib: 2. p: 85. & 88.

ibid:

†Tract: 1. Exam 7. p: 119.

*Tract: 1. Exam: 7. p: 112.

10. God ſaith thou ſhalt not ſteal. 20 *Exod:* 15. But their Caſuiſts teach that in ſeveral caſes theft is lawful, or at the moſt but a venial ſin; whereby poor men, Children, Servants &c. are encouraged to commit rapes and robberies. To make this clear and evident I will produce a few Inſtances out of theſe miraculous

Doctors

Doctors. If a man be in necessity, not only extream, but such as is hard to be endur'd, *it's lawful for him to steal for his more comfortable subsistance.* Lessius lib: 2. cap. 12. num: 71. p. 232. Filiutius Tom: 2. tract: 32. cap. 5. p. 243.

If a Father deny his Child employ'd in his Calling, as much for his Salary, as he would give unto a Stranger, he may privately take what is proportionable to his labour and industry; when he hath deducted what his Father laid out in his Education. Escobar tract: 1. Exam: 9. cap. 4. p. 158.

If Servants judge their wages too small, they may advance them of themselves by filching and purloyning as much from their Masters, as they imagine necessary to make their wages answerable to their services. *Layman* lib: 3. tract: 3. p. 313. and he confirms this Opinion by the testimony of *Navar: Lopez, Licent: Diez, Lessius, Molina.* I remember the Author of the Mystery of Jesuitisme tells us a pleasant Story of one *John D' Alba* in the year 1647, who being a Servant to the Fathers of the Colledge of *Clermont*, and thinking his wages too low, stole something to make it up. Hereupon they put

him

him in prison, and charged him with Felony. This poor fellow being arraign'd confest that he had taken away certain pewter Plates from them: but pleaded that he was not guilty of felony for so doing: and urged for his justification this Position of their Casuists, which he presented to the Judges. And if they judge their Diet too course and scanty, these comfortable Casuists will tell them, *that what thefts they commit in meats and drinks are not mortal sins, though insensibly they amount to a great quantity, if they steal them to eat and drink, and not to sell.* †*Lessius lib: 2. p: 130.* **Escobar: tr: 1. Exam. 9. p. 157.*

If that which is stoln be something the Owner makes small account of, or for which he would not have the Robber put into a state of damnation (and who can be so cruel as to desire the eternal misery of his fellow Creature) *the theft is at the most but a venial sin.* Lessius lib. 2. cap. 41. dub. 9. num: 60. p. 537. *And if a Taylor, who is commissionated by a Gentleman to buy stuffe or silk to make his Cloaths, go customarily to one Mercer or Merchant, who for this reason sells him a good pennyworth, or returns something back: he may retain to himself the benefit of his good market, or what is so returned.* Escobar tract. 3. Exam. 6. cap. 5. p. 406.

To these Instances many more might be added, which do countenance and justify most thefts and robberies committed in this licentious age.

By this Induction of particulars (for its needlesse to mention more) you may see how farre they dispense with Divine Commands. They that would see more upon this Subject, let them peruse the Jesuits Morals, of which I have made very little use, no not so much as an *hand* to direct me to the places and passages which I have produced.

Sect. II.

Obj: THese are the Opinions of some particular Casuists, which perhaps have been censured by his Holynesse as Erroneous, and Heretical.

Anſ: 1. I doe not hear that any of these Doctors (except *Bannies* Summarie of sins, which I have made no use of) are censured at Rome, nor find any passages in them, which their *Inquisitors* command to be blotted out in any of their *Expurgatory Indices*. And] therefore (since they are so severe in prohibiting Books

Books which they judge erroneous, and expung ng all offenſive paſſages) we may rationally conclude that theſe *Caſuiſts* have written nothing contrary to the ſentiments of their infallible *Lord* and *Maſter*. If they deliver any thing which is not conſonant to th it *Canons* and *Conſtitutions*, why are they not put into their *Index* of prohibited Books?

2. The Doctors I have mention'd are no pitiful, obſcure Fellows, but perſons of great note and eminency, and their Books printed *cum Privilegio*, and highly prized by all Catholicks.

3. That where I have Cited but one or two *Caſuiſts*, ten or twenty might be produced, which I have paſſed over for brevity ſake.

4. The Doctrine of *probability* (which is unanimouſly received by their great Doctors, at leaſt the *Jeſuits* which are the moſt prevailing partie in the Church of Rome, and the Popes principal *Factors*) will remove all doubts and ſcruples. Here they lay down with much confidence, and defend with great zeal theſe following propoſitions.

1. That we may ſafely follow a *probable Opinion*. In this there is a perfect a-

†Libr. p. 5. greement amongst them: and *Layman* gives this reason for it; *because in Morals we cannot easily obtain a certain knowledge of the truth of things.*

2. That is a probable Opinion, which (having no certainty) is supported by great *Authority*, or some reason of *Moment*. So *Layman* defines a probable Opinion. And in the explication of this definition he tells us that by (*great Authority*) we are to understand the judgement at least of one learned and honest man, that hath not embraced an Opinion rashly and inconsiderately, but after he hath well weigh'd and examin'd the reasons which are brought for the contrary Opinion. *Escobar* saith *that one grave Doctor is able to make an Opinion probable; because a man eminently learned will not espouse an Opinion without sufficient reason.* *Emanuel Sa* speaks more freely, affirming *that the judgement of one grave Doctor, or the example of good men is enough to make an Opinion probable.* And to the same purpose speak *Sylvest: Navar. Vasquez*, and *Sanchez* cited by *Layman*. *Filliucius* declares himselfe to be of the same judgement Tom: 2. tr: 28. cap. 4. p. 9.

p. 5.

Theol: Mor: p. 25.

Aphor: p. p. 41.

3. That

3 That of two probable *Opinions* its lawful to follow that which is more favourable though leſſe ſafe and probable. This propoſition is defended by *Layman*, who brings *Navar. Medina, Arrag: Lopez, Suarez, Azorius* &c. concurring with him. And if the teſtimony of theſe learned Doctors be not ſufficient, he gives you this convincing reaſon: *In moral actions it is not neceſſary to follow that which is beſt and ſafeſt: but ſufficient that we follow what is good and ſafe.* *Theol: Mor: Lib: 1. q. 3.*

And *Eſcobar* propounding this Queſtion, *If two probable Opinions occur, is a man obliged to follow that which is more probable?* He anſwers *no*; *becauſe he cannot be reprehended as raſh and imprudent, who adheares to reaſon or authority of moment: and it would be an intollerable burthen, if every unlearned man ſhould be obliged to find out the more probable Opinions.* But *Azorius* aſcends one ſtep higher, and ſaith *that a man may lawfully follow the probable Opinion of other men, though it be againſt his own proper Opinion.* *p. 27.* *Inſtit: Mor: lib: 2. p. 202.*

Thus a man may commit any ſin (to which intereſt, or corrupt nature ſhall incline him) againſt his own Conſcience, if he can but find out one grave Doctor

that allowes it: and thats no difficult taske.

4. That a *Confessor* is oblig'd to absolve his *Penitent*, who followes a probable *Opinion*, though contrary to his own judgement. *Azorius* handling this Question, *Whether a Priest who hears Confessions, may reasonably submit to the Opinion of his Penitent, when 'tis contrary to his own?* After he hath propounded the distinctions and limitations of several *Doctors*, affirms *that in every case, without exception or distinction, every Confessor, as well ordinary as delegate, may and ought to submit to the judgement of his Penitent. As for example, suppose the Confessor is fully convinced that his Penitent is obliged to make restitution of goods unjustly detain'd, and hereupon scruples to absolve him; yet if the Penitent will not submit unto his judgement he may doe it.* And observe his reason; *because he who hears the confessions of Penitents is oblig'd to provide for their salvation.*

Lib: 2. p. 205.

Lib: 1. p. 6.

Layman affirms the same thing, and tells us that *Sot: Victor: Navar. Medina, Sanchez*, and *Vasquez* are of this perswasion. And he gives this weighty reason for it: *The Confessor, confession being made,*

cannot deny absolution to his Penitent that is rightly disposed: but in following a probable Opinion, the Penitent doth not sin, and so, as to this, is rightly disposed.

And *Escobar* propounding the same Question, returns the same answer, and gives the same reason. Nay he addes, *that the Confessor, who denies absolution upon this account, is guilty of mortal sin, when the sins confessed are mortal; because he forceth his Penitent to discover those sins to another Confessor, which is a grievous burthen.* Theol: Mor: p. 28. To these I could adde the testimony of *Filliucius*, Cardinal *Tolet*, and many others.

Now what wickedness may be committed under the protection of this Doctrine is obvious to an ordinary understanding. How doth it favour loose and licentious persons, and indulge them in their immoralities; for what Crime can be committed, but some one or other of their Doctors doth allow and justifie it?

*Tom: 2 113.

†Lib: 3. 519

Canst thou not keep what thou art possessed of, nor recover what is unjustly detain'd from thee without the assistance of a *Knight* of the *Post*, that is, without suborning a person to swear falsly? doth not

not boggle at it; for *Fillmcius* (a grave and learned *Doctor*, yea the Popes Penitentiarie) teacheth that in this case its very lawful. Onely he subjoynes this cautions *That something of value be in question, and that there be some just cause to require this oath, as necessity or profit; otherwise it would be against charity.*

Tom: 2. p: 208.

Hast thou weaken'd thy body in Brothel-houses, or by the sin of uncleaneſse, and canſt not without great prejudice to thy health obſerve an approaching Lent, or time of faſting according to the *Canons* of the Church? Be not troubled; for in this very case (ſaith *Eſcobar* a Doctor of great note and eminencie) thou art excus'd. *Theol: Mor: tr:* 1. *Exam:* 13. cap. 2. p. 198. Yea though thou didſt it on purpoſe to be diſpenſed withal from faſting. p. 202.

Haſt thou the offer of a good Benefice, but upon condition that thou wilt give ſo much money unto the Incumbent to reſign, or Patron to preſent; which thou art willing to doe, but a thing they call Simony, is as a Lyon in the way, deters thee from it. Be not troubled, *Valentia* (one of their chiefeſt Schoolmen and Caſuiſts) will help thee to conjure down

Tom: 3: p. 2039.

this

this tormenting Spirit. *If a man* (saith he) *give a temporal good for a spiritual* (that is, money for a Benefice) *and that a man give money as the price of the Benefice, it is apparent Simony. But if he gives it as the motive inclining the will of the Incumbent to resign his interest, it is no Simonie.* Thus do but direct thine intention so, as to give thy money as a *motive* inclining the Patron, or Incumbent, and not as the *price* of the Benefice, and thou art safe enough.

Thus might we instance in most sins, and produce one or more of their *indulgent Doctors* that allow them; and so (according to this *Doctrine of Probability*) they may be committed without sin. Our *Saviour* saith *that narrow is the way that leadeth unto life, and few there be that find it.* Matth. 14. but these infallible *Doctors* make it broad, and according to their *Positions* few can misse of it: it is not onely easie to be saved, but almost impossible to be damned.

Obj. But doe we not meet with some great *Schoolmen* and *Casuists* that do not allow of these irregularities?

Answ. Yes; but they are few, and very rarely make use of. It being their design

to

to bring the whole world into the boſome of the Roman Church by complying with the various humours and inclinations of men, its neceſſary they ſhould have ſuch: And becauſe the *Maximes* of Evangelical ſeverity are more convenient for the government of ſome, they make uſe of them upon ſuch occaſions as contribute to the promoting of this deſign. I ſay, being to deal with all ſorts of perſons, and thoſe of ſeveral conditions, and different Nations, its requiſite they ſhould have *Caſuiſts* ſuitable to this diverſity. If they had not any but theſe licentious *Doctors*, their main deſign (which is to deceive the world) would be fruſtrated; ſince thoſe who have any ſenſe of good and evil, any tenderneſſe of conſcience, and care of their ſouls put themſelves under a ſurer conduct: But as there are not many of this ſcrupulous humour, ſo need they but few ſevere *Directors* to guide them. Few ſheep need fewer Shepherds; whereas the ſwarm of remiſſe *Caſuiſts* are employ'd to ſatisfie thoſe who ſeek after carnal libertie. It is by this obliging and complying *Conduct* that ſo many are deluded. If one come to them who is reſolved to make reſtitution of goods unjuſtly gotten,

they

they will not divert him, but have a *Caſuiſt* ready to confirm him in ſo holy a reſolution: But let another come that would be abſolved without reſtitution, and it ſhall go very hard, but they will contrive a way to diſmiſſe him with ſatisfaction. Thus doe they preſerve their Friends by indulging their particular luſts, and make their party good againſt all Enemies, when charged with remiſneſſe, by bringing (as neceſſity requires) theſe auſtere *Directors* upon the ſtage.

Sect: 3.

BUt if there be any ſins which cannot be excuſ'd, and whereof the onely remedy is *Confeſſion*, yet theres no reaſon why any one ſhould be troubled; for this by their *Doctrines* they have made moſt eaſie: ſo that crimes are with greater facility expiated, than many times committed. Whereas there are many things in *Confeſſion*, that cannot be performed without ſome difficulty, *as ſhame to confeſſe ſome certain ſins, reſolution not to fall into the like again, remorſe for them, and Penance*; yet they have made moſt eaſie and comfortable proviſions againſt them. This main part of their Religion, which hath

hath the appearance of severity, is become of all other most remisse and pleasant, and of greatest content even to the dissolutest minds. This, as they have order'd it, is so farre from deterring men from sin, that it is the most powerful incentive to impiety. I have known (saith *Sands*) those that seem very devout persons, who by their own report, to excuse their acquaintance in matters criminal, have wittingly perjured themselves in judgment; onely presuming upon this present and easy remedy of confession: and others of more then ordinary note amongst them, who when their time of confessing was at hand, would then venture on those actions, which before they trembled at; as presuming to surfeit by reason of Neighbour-hood with the Physitian.

Europæ: Specul: p. 11

Against the first thing in confession *viz:* shame, they have made full provision. Their *Casuists* teach that a man to preserve his reputation with his ordinary Confessor, may take another, to whom he may confesse his grosse sins. *Emanuel Sa Aphor:* p. 25. *Escobar* tr: 7. Exam: 4. p. 788. *Villalobos* Tom: 1. tr: 7. cap. 4. p. 94.

But

But if this way be too troublesome and costly, *Escobar* directs you to make a general Confession. *When one saith to his Confessor, that he will make a generall confession, he is not obliged to mention his mortal sins,* *Escob:* p. 785. And what *Fillucius* saith of the second and third *viz:* resolution, and remorse, is very comfortable both to Confessors and Penitents. *The Confessor* (saith he) *must not propound many difficulties in avoiding sin, whence the Penitent may be in danger of not having an effectual purpose for the future.* And then afterwards he addeth, *it is not necessary that the Confessor be assur'd, or probably thinke, that his Penitent will abstain from sin: its sufficient if he conceive that at the time of absolution he hath a general purpose, though he will presently alter it. And this is the common Opinion.* And concerning remorse he writes, *That if the Penitent discover not sufficient expressions of sorrow, the Confessor hath no more to doe than to ask him, whether he doe not in his soul detest sin; and if he say Yes, he may, may he must believe him.* And *Escobar* speaks much to the same purpose. Tract. 7. Exam: 4. p. 773. It hath been an Opinion long received in the Schooles, that

Tom: 1. *tr:* 7. *c.* 11. *p.* 112.

the

the Sacraments of the New Law differed from those of the Old in this, that the efficacy of those of the old Law in conferring grace, did depend upon what they called *opus operantis*, that is, the faith and devotion of the receiver of them: but that the Sacraments of the new Law did confer grace *ex opere operato*, that is, by the thing it selfe without any dependance therein upon the internal motion or preparation of mind in him that did partake of them. Now this with the Papists is a Sacrament.

Vid: Bellar: De Sacram: Concil: Trident: Sess: 7. Can: 8.

And touching the last *viz:* Penance they are not lesse favourable and indulgent. This consisteth ordinarily in a few *Ave Maries*, and *Pater Nosters*, and hearing so many Masses, with some easie almes to them that are able, and some little fasting to them that are willing. I have known (saith *Sands*) when

p. 12.

‘ the Pennance for horrible and often
‘ blasphemy, besides much other lewd-
‘ nesse, hath been no other than the
‘ bare saying of their beads thrice over;
‘ a matter of some hours muttering, and
‘ which in *Italy* they dispatch also as
‘ they goe in the streets, or dispatch
‘ busynesse at home; making no other

of

of it, than as it is, two lips and one fingers work. We will make this more clear by the teſtimony of their famous *Caſuiſts*. Sometimes a Prieſt may impoſe this for Penance upon his Confitent *viz.: That before he ſleeps at night, and when he awakes in the morning, he entertain ſome pious meditations, that he think of God, and death, and judgment* &c. Layman lib: 5. p. 909. *If the Penitent hath but a probable cauſe to complain of his Penance, as too grievous, the Confeſſor muſt moderate it, or enjoyn ſome other, more eaſy,* Layman ibid: And a little after he gives this caution to the Confeſſor: *Let him take heed that he doe not impoſe incongruous and unſuitable Penances, as long pilgrimages to Women, many prayers to them that have much buſyneſſe* &c. in ſhort, not any thing that is tedious and troubleſome. *A Confeſſor* (ſaith the ſame *Caſuiſt*) *is oblig'd to abſolve his Penitent, though he refuſe to performe the penance enjoyned him.* And he tells us this is the Opinion of Cajetan, *Sylveſter, Medina,* and *Navar.* And gives this reaſon; *becauſe no man is bound to ſatisfy for his ſins in this life.* A Confeſſor may ſometimes impoſe Penance by way of Counſel onely (ſaith *Filliutius*) and

ibid:]

Tom: 1. p. 125.

and not of precept. Nay he may absolve without any Penance at all saith the same Doctor.

p. 795. *Escobar* propounds this Question, *Is it lawful for a Confessor to leave it wholly to the will of the Penitent to doe what Penance he pleaseth?* *And answereth with* Suarez, *that it is not always necessary to command him any particular work, and especially to spiritual persons: but its sufficient to say, I impose on you for Penance all the good you shall doe, or evil that you shall suffer this day, or this week.* And *Fillineius* confirms it by the testimony of *Aquinas*, and *Navar.* Tom: 1. p. 125. And he commends it as a thing both *pious* and *pleasant.* And the same *Escobar* tells us *that a Confessor may give for Penance something formerly commanded*; so that Pennance for sins may be accomplished by doing that which we should have done though we had not sinned, and which the most innocent are obliged to. And herein he hath the concurrence of *Sa*, and *Fillineius.* And again, asking the Question, *Whether may my penance be performed by another?* He answers *that this is the Opinion of* Suarez (yea and he might say of *Sa* and *Fillineius*) *provided I have*

ibid: Aphor: p. 147. Tom: 1. p. 125.

my

bus

why Confessors should, if there be some just reason for it? And that will never be wanting. Thus easy and acceptable have these tender and indulgent Fathers, made this most difficult part of Confession.

I know they make a great cry and clamor; and tell us of their frequent fastings, of their often watchings, of their bloody whippings, of their long pilgrimages, their rigorous discipline, and a great deal more: But what are the practises of some few sad and phlegmatick persons, to the professed principles of their great Doctors and Casuists?

Sect: 4.

But suppose the Penance which the Priest enjoyns be never so sharp and severe yet let none be discourag'd or deterr'd from their beloved lusts; for though it be their misfortune to fall into the hands of a cruel Confessor, yet they have a merciful Father (to whom they may appeal in such cases) who by his gracious Indulgences is ready to dispense with these severities.

These Pardons and Indulgences are very full, and numerous; few Churches in Rome, which have not one or more annexed to them: so that if you will but

 trudge

trudge thither, you cannot misse of Absolution. And so kinde they have been at Rome, as to publish a *Catalogue* of them in several Books. And though this was put forth in our own language several years ago by Mr. *Crashaw*, yet (because the Book is hard to be got, and perhaps few have seen it) a few *Instances* take as followeth.

In the Church of St. *John the Lateran* there is an inexhaustable stock of Indulgences granted by Pope *Silvester* at the request of *Constantine* the Emperour. Whoever comes to this Church on the 9th of *November* may obtain remission of all his sins both *a pœna & culpa*.

In the same Church there is a Chappel called *Sancta Sanctorum*, in which every day is to be had full remission of all sins. And not farre from this Chappel there is an ascent of three and thirty steps, and how oft soever any man shall devoutly ascend up that ladder, for every step he hath a thousand years of pardon. But who will take so much pains when a plenary pardon may be had upon easier termes?

In the Church of St. *Peter* in the Vatican there is full remission of all sins upon the Feast of St. *Martin*: and at other

times many thousand years pardon.

In the Church of St. *Paul* without the walls of Rome in the Octaves of the Feast day of St. *Martin* (being the day on which it was dedicated by Pope *Silvester*) there is to be obtain'd full remission of all sins.

In the Church of St. *Mary* on the day of Annunciation of the blessed Virgin *Mary* theres full pardon of all sins to be had, granted by Pope *Boniface*.

In the Church of St *Sebastian* there is to be got *true remission of all sins, brightnesse and light everlasting, joy and gladnesse without end.* And this Indulgence was merited by that Saint and Martyr to this Church, and confirmed by Pope *Gregorie*.

In the Church of St. *Crosse* there is a Chappel called *Hierusalem*, wherein upon St. *Benets* day we may obtain full remission of all sins. And upon every *Lords day* and *Wednesday* there are Pardons for many thousand years granted by Pope *Silvester*.

In the Church of St. *Praxade* theres a Chappel called the Garden of Paradise, in which lie the bodies of above two thousand Martyrs, and the third part of that Pillar at which our Lord Jesus Christ

was whipped in Pilates house, there is every day to be had full remission of all sins.

Neither hath the charity of his Holynesse been confin'd to the Churches of Rome, but enlarged and extended to many other Churches of note in *Italy*, and other Countries.

Europæ Speculum p. 13. &c.

In the *Eremitane* at *Padova*, their Preachers very solemnly (saith *Sands*) publish a grant of plenarie Indulgence from Baptism to the last Confession, with twenty eight yeares over for the time ensuing.

p. 14.

At the *Sepulchre* of *Christ* in *Venice*, wherein is written, *Hic sit mus est corpus Domini nostri Jesu Christi*; there is hanging in a printed table a Prayer of St. *Austin*, with Indulgence for fourscore and two thousand yeares, granted by *Boniface* 8. and confirm'd by *Benedict* 11. unto every one that shall say it, and that for every day *toties quoties*.

p. 15.

Pope *Gregory* 13 hath granted to the *Carmine* at *Padova*, unto every one that shall say 7 *Aves* and 7 *Pater-Nosters* before one of their Altars on the anniversarie Wednesday in *Easter*-

‘ week, or else kisse the ground before
‘ the Altar of the blessed Sacrament
‘ with the usual Prayers for exaltation of
‘ the Church, extirpation of Herely,
‘ and Unitie of Christian Princes, both
‘ plenary Indulgence for himselfe, and
‘ the delivery of what Friends soul out
‘ of Purgatory he pleases.
‘ All Altars of *Station* (which are in very
‘ great number) have their perpetual
‘ Indulgences for all times.
‘ Sundry *Crosses* engraven on the pave-
‘ ments of their Churches have Indul-
‘ gence annexed for every time they are
‘ kist, which is done so often by the de-
‘ vouter sex, that the hard Marble is
‘ worn with it.

By these few Instances (which are not the fortieth part of what might be produced) you may see what an indulgent Father his Holyneſſe is; to whom Consciences may appeal when their Penances are too severe, and what comfortable provision he hath made for them.

Sect. 5.

NEither is their condition hopelesse and helpleſſe, who live in *England*, *Scotland*, *Ireland*, or any other remote

Countries, and either cannot, or will not trudge to Rome to be made partakers of theſe plenarie Indulgences: His Holyneſſe hath made ample proviſion for theſe alſo, and extended his bounty to them. If it be their miſ-hap to fall into the hands of an ill-natur'd Confeſſor (which very few do) that enjoyns them Penances too tedious and troubleſome, yet they have their relief and remedie *viz:* the Popes pardon at an eaſie rate. And ſo kind hath this holy Father been to his Children, as to put forth a Book called *Taxa S. Cancellaria Apoſtolica* (that they may know before they act any Villany what an abſolution will coſt) wherein a price is ſet upon moſt ſins; of which take this following Taſte.

An Abſolution for a *Biſhop*, *Abbot*, or the *General* of any *Order* who hath killed a man is rated at about——— 100 *Groſſos*.

If a Lay-man kill an Abbot, a Monk, a Clerk, or other Prieſt leſſe than a Biſhop, he muſt pay for his Abſolution according to the Quality of the perſon--7, 8, or 9 *Gr:*

If a Layman kill a Layman he ſhall pay but——————————6 *Groſſ*.

If a Woman be with Child and on purpoſe deſtroyeth the Infant within her, ſhall

* *A Groſſo is ſometimes valued at two pence, ſometimes at 4 pence farthing of our Engliſh money.*

shall have an Absolution for——5 *Gros:*

If a man kill his Father, Mother, or Brother, he must pay for his Absolution——— 1 *Ducat* and 5 *Carlins.*

†*A Carlin is often the same with a Grosse.*

And if a man kill his Wife, he must not have a farthing abated of the aforesaid summe.

An Absolution for him who lyeth with a Woman in the Church is valued at ——————— 6 *Gros:*

Every Priest that keeps a Concubine must pay for his Absolution——7 *Gros:*

But if he be a Lay-man he must pay ——————— 8 *Gros:*

An Absolution for him that deflowers a Virgin, is dog cheap at———4 *Gros:*

If a Nunne commit fornication either within the Monastery or without, she cannot expect an Absolution under. ——————— 9 *Duc:* 30 *Gr:*

If a man carnally lye with his Mother, Sister or other Kinswoman, or God-mother, he shall have his Absolution at a very easy rate——————— 5 *Gros:*

If a Layman commit Sacriledge by taking holy things out of holy places, let him not complain, if he pay for his Absolution no more than———7 *Gros:*

Every one that hath broken his Vow or

perpetual Chastity, must pay for his Absolution——————2 *Duc:* 20 *Gros*

If a Priest commit Simony, he shall have his Absolution upon very easy terms, paying——————7 *Gros:*

And if a person be guilty of that horrid sin of perjury, he may obtain an Absolution for——————6 *Gros:*

That there is such a *Book*, is no fiction but a real truth, and most clear from the pregnant testimonies of their own *Writers*, which no *Romanist* can object against.

In Titum: p. 67. &c.

This Book was set forth by Pope *Leo* 10. and thus censured by *Claudius Epencius* a famous *Doctor of Sorbon*: *Let all this be held feigned, and falsly charged upon us by the Lutherans, were it not that the Book it selfe being come from Rome, is openly set to sale. A Book wherein thou mayest learn more wickednesse, then was ever yet discovered in all the Summists and Summaries of vices, that are extant in all the world. A shamefull Book, a very Judon pointing men the way to the most foul and hateful sins. So that I am persuaded there was never set out in* Germany, Helvetia,

nor,

nor among any of our enemies that are fallen from us, any Book that bred more scandal, or did more hurt to the Roman Church. But, least these passages should discredit their Wares and spoil their *Markets*, they have commanded them to be blotted out in their *Spanish Expurgatory Index*. p:60.

Doctor *Peter de Moulin* saith that this *Book* was reprinted at *Paris* by *Tossanus Dionysius* in St. *James* his street at the *Wooden Crosse*, the Kings priviledge, and the Popes Bull being annexed to it. And the Lord *Morrey* hath these words: *The Books of the Taxes of the Apostolical Chauncery, and Penitentiaries, which we are sold at Rome, printed at this very time in* Paris, *at the sign of the* Golden Sun *in St.* Jaques *Street; and these Books are no less commonly used among his Brokers, than Calenders with Husbandmen, or the Book of Customes and Entries among Merchants.* And *Wolfius* gives us a large account of it.

*De Monar: Temporal: Poni: Rom: p. 355.

†Myst: Iniq: p. 656.

*Lection: Memorab: Tom: 2. p. 825. &c.

Mr. *Henry Faulis* (who had the benefit of the publick *Library* in *Oxford*) tells us that when that table *Collection*, called *Tractatus Illustrium Virorum*, was printed by the King of *France* his priviledge at *Lyons* 1649. this *Taxa* was then published

liſhed amongſt them. And afterwards when thoſe aforeſaid *Tractatus Illuſtrium* were by the Command of Pope *Gregory* 13. augmented, and by the care of *Franciſcus Zilettus* publiſhed at *Venice* 1584, this *Taxa* was alſo reprinted, and with the reſt dedicated and preſented to the ſaid Pope. And it is worthy our obſervation, that though the *Inquiſitors* of Rome have placed the *Taxa Cancell: Apoſt:* in their *Expurgatory Index*, yet they except nothing againſt the *Book* printed by the *Romaniſts*, but that only which was lately put forth with *Banks* his *Annotations*, or which have been corrupted by *Heretick's*; though it would puzzle the wiſeſt of them to prove any ſuch corruptions.

Now can any *Romaniſt*, after ſuch full proof, have the impudence to deny that ſuch a Book ever had a being in the World? But what will not a *Papiſt* affirm or deny in his own defence, and to promote the *Intereſt* of his holy Mother the Church?

Nay the *Popes* of *Rome* have granted *Indulgences* not only for ſins paſt, but alſo for ſinnes to come. Our King *James* proteſts that he had ſeen two *Authentical*

Bulls

Bulls with his own eyes: one when he was very young in *Scotland*, and it was taken from a *Scottish Priest*; and the other he saw here in *England*, taken from an *Irish-man*, and both of them contain'd a full pardon of all sins both past & to come. And this brings to my remembrance a pleasant *Story*, which I have often met with: In the time of Pope *Leo* 10 *Tetzelius*, or *Tetzelius* was sent into *Germany* with a great number of Pardons to advance money for his *Holynesse*. This *Doctor* highly commended his *Ware* wherever he came, and affirm'd that he could pardon all sins both past and to come; whereupon a *German Gentleman* bought such an one of him, and afterwards robb'd the *Pardoner*. *Tetzelius* was highly offended, and threatned him with *Bells Book*, and *Candle*, but the *Gentleman* answered, that he had bought his Pardon for it, declaring that was the sin he determined to commit, when he made that purchase: to which the poor *Dominican* could not reply.

Medit: upon the Lipray- er p: 584.

Sect: 6.

BUt perhaps some, either through Poverty or Covetousnesse, may grudge and

and grumble to purchase their Absolution at so dear a rate: therefore his *Holynesse*, to prevent all discontent in his children, hath out of his abundant *Charity* and fulnesse of *Authority*, provided for them pardon and salvation at as easie, and little a rate as heart can wish or desire. A few *Instances* will make this evident. By grant from Pope *John* 20 every bowing of the head (saith *Sands*) at the naming of Jesus, gets twenty yeares Pardon. And to grace that *Ceremony* the more I have heard (saith he) sundry of their famous Divines teach in Pulpit, that Christ himselfe on the Crosse bowed his head on the right side, to reverence his own name which was written over it.

Eur: Spec: p. 14.

The saying of the *Beads* over with a *Medal* or other trinket of the Popes benediction appendant gets a plenary Indulgence, and delivers what soul out of Purgatory one pleaseth.

Vid: Heavenopened. p. 15. &c.

All the Members of the *Arch-Confraternity of the Sacred Rosary* (and any one may be admitted into it without a penny cost) are made partakers of *Plenary Indulgences* upon easie terms. 1. Upon the day that any one is received into this Con-

fraternity

fraternity having confessed and communicated, and recited a third part of the *Rosary*, (all which may be done in a very short time) he gains a plenary Indulgence, and remission of all his sins. This was granted by Pope *Pius* 5. *Sept:* 27. 1559. 2. Any Member of the *Rosary* in the Article of death, 1. Being confessed, and communicated a plenary Indulgence, granted by the same Pope *Sept:* 27. 1559. 2. Or saying (with mouth, or in heart) *Jesus Maria*, a plenary Indulgence. 3. Or calling thrice (either by mouth or in heart) upon the holy name of *Jesus*, a plenary Indulgence, granted by *Pius* 5. *Gregory* 13. *Clement* 8. 4. Or having a blessed *Candle* of the *Confraternity* in their hand, in honour of the *Blessed Virgin Mary*, at the time of their departure, a plenary Indulgence, granted by *Adrian* 6. and confirmed by *Clement* 7. *Same Author* 1. 95.

The *Members* of the *Arch-Confraternity* of *St.* Francis, called *the Cord of the Passion*, are made partakers of the like *Privileges*. Every one of this *Brotherhood* for saying the *Crown of our Saviour*, or the *Crown of our Lady*, containing 72 *Pater* and *Aves*, with a *Pater*, and *Ave* for his Holyness, obtains a plenary Indulgence,

dulgence, and remiſſion of all his ſins. Who would deſire pardon and ſalvation upon eaſier terms? I forbear to mention many other *Fraternities*, upon which the *Popes* of Rome have confer'd the like Indulgences.

Anſwer to Jeſ. Chatl: p:489.

Bernardine de Buſt: tells us (as I find him cited by our moſt learned Primate of *Ireland*) that Pope *Sixtus* 4. granted an Indulgence of twelve thouſand years for every time that a man in the ſtate of grace (that is, having confeſſed and communicated) ſhould repeat this ſhort *Orizon* or *ſalutation* of the *Virgin*: *Hail moſt holy* Mary *the Mother of God, the Queen of heaven, the gate of Paradiſe, the Lady of the world. Thou art a ſingular and pure Virgin: thou didſt conceive Chriſt without ſin: thou didſt bear the Creator and Saviour of the world, in whom I doe not doubt. Deliver me from all evil, and pray for my ſinnes. Amen.*

And in the Book of the *hours* of the *Bleſſed Virgin ſecundum uſum Sarum*, we have ſeveral *Prayers*, to which are annexed Indulgences for ſeveral thouſand yeares.

To all them that before this Image of pity devoutly ſay 5 Pater Noſters, and 5 Aves, and

and a Credo, pitiously beholding the Armes of Christs Passion, are granted thirtie two thousand seven hundred and fifty yeares of pardon.

They that desire to see more (and cannot get the Book) let them peruse Dr. *Stillingfleet* (*Papistarum Malleus* and *Wonders* of his Age,) his *discourse concerning the Idolatry practised in the Church of Rome.*

And thus I have shew'd you how indulgent & complying the Principles & practices of the *Roman Church* are to mens several humours, and carnal inclinations.

He that understands the natural consequence of these things, cannot wonder that the Church of Rome should have a numerous company of *Proselytes*, made up of (such as *Davids Army* were) *Swearers, Drunkards* &c. loose and licentious persons. Nay he may rather wonder that all wicked men in the world run not into the *Romish Church*; where they may live so merrily, and dye so securely. Sir *Walter Raleigh* knew what he said, and he spake truth when he said it, that were he to choose a Religion for licentious liberty, he would choose the Popish Religion. Certainly theres no Re- 1 Sam: 22. 2.

ligion

ligion under Heaven so consonant and congruous to corrupted nature, to flesh and blood, as the Religion of the Church of Rome. And thus we have dispatched the fourth way or Method of Romes advancement.

CHAP. VII.

Of Popish Signes, and Wonders, and lying Miracles.

5. WEe come now to discourse of their *feigned Miracles*, by which they have endeavoured (and with great successe) to propagate their *Doctrines*. That this should be one of *Antichrists* Methods to deceive the Nations, and enlarge his Kingdome, is clear from the Apostles words 2 *Thes.* 2: 8, 9. *And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightnesse of his coming: Even him, whose coming is after the working of Satan, with all power, and signes, and lying wonders.* Where we may observe. 1. The time of *Antichrists* coming (for the Papists confesse that the Apostle here speaketh of Antichrist) this was before explicated. 2. The manner of his coming, which is *after the work-*

ing

ing of Satan with all power, and signes, and lying wonders; or (as it is in the Original) *Wonders of falshood*; not only in respect of their *end*, because they tend to confirm errour; but in respect of their *forme* too; wanting that which is an essential part of Miracles, properly so called.

And that the *Pope* of *Rome*, (the *Antichrist*) and his *Factors* have used this wile and Stratagem to propagate their *Doctrines*, is most notorious. As they confidently urge these feigned Miracles to prove the Roman Church to be a true Church, so to confirm and establish their *new coin'd* Doctrines, viz: *Veneration of Images and sacred Reliques*, *Invocation of Saints*, *Transubstantiation*, *the Sacrifice of the Masse*, *Purgatory*, *Papal Indulgences*, *Prayers for the dead* &c.

The second *Nicene Counsel*, which decreed that *Images* should be worshipped, bringeth pretty Stories to confirm this Constitution. Take one briefly thus: *A certain Christian leaving an Image of Christ behind him in the house, from which he removed, and a Jew succeeding him, having invited other Jews to dinner, one of them spied the Image, which the other Jew assem'd be had not seen* Long: Sum: Concil: p: 389.

 before

before: they ran with great fury and violence upon it, and pierced it in the side, out of which issued such a stream of blood, that they filled a great Water pot with it. Then they resolved (that they might see whether it had any vertue) to sprinkle sick persons therewith; this was done and they presently recovered. And in the life of *Damascene* we read, that his hand being cut off by the *Saracens* for his profession of the Christian faith, he praying before the *Image* of the *Virgin Mary*, and shewing his hand cut off, fell asleep, and awaking, found his hand restored.

Antony of *Padua*, proved *Transubstantiation* (to one that deny'd it) by the miraculous testimony of his *hungry Beast*, before which having set *Corn* and a consecrated *Hoast*, *in the name and power of thy Creator* (*saith* Antony) *whom I now hold in my hands, I command thee that thou come presently in an humble manner, and give this hoast due reverence. He had no sooner spoken the words, but this devout Beast left the Corn, came to Antony, bowed the head, and bended the knee.* And lest one Miracle be not sufficient to confirm you in the belief of such a fundamental Article, take one more, in short thus: A Woman

Chamier Pantr: Tom 2. 673.

Bees not thriving, by the advice of a Neighbour, she steals a consecrated *Wafer*, and placeth it in one of her Hives, hoping it would drive away the disease, and blesse their undertakings. The devout Bees, in honour of such a *Guest*, fall to work, and with their honey-Combs make a pretty little Church with windows, a door, a Belfrey, yea and an Altar too, upon which they laid the Hoast, and pay'd great reverence to it. A notable Argument for Transubstantiation.

If they meet with any that scruple their Doctrine concerning *Invocation of Saints*, they will rubb up their memories and tell them some miraculous Stories, to proye it both lawful and profitable. *Leo* I. *Bishop of Rome*, being under a strong temptation, and putting forth his hand to kisse a Woman, cut it off afterwards. Hereupon being unable to celebrate *Masse*, which the people then expected (for it was about *Easter*) he became an humble *Suppliant* to the *Virgin Mary*: Hereupon she presently appeared, brought his hand and restored it: and so all was well again. And if this miracle be not sufficient to gain your assent to this Doctrine, they have others more miraculous.

Martinus Polonus lib: 4. p. 241.

They tell us (and we must not question the truth of it) that a little *Bird* being seized on by a greater, cry'd but out *Ave Maria*, and presently the great ravenous Bird fell down dead. And that a *Parrat* spotting her selfe out of a *Cage*, and being almost seized on by an *Hawk*, did but call upon St. *Thomas a Becket*, and the Hawk dyed immediately.

If any question the power and vertue of the *Sign* of the *Crosse*, they have innumerable Miracles, some of which they will produce for his satisfaction. *Fryar Theobald* (as they tell us) by vertue of the sign of the Crosse, walked upon the water over *Tyber*. *Fryar Ambrose de Anania*, who having some little *Birds* roasted at his own desire to stay his *Appetite*, yet upon better consideration, it went against his stomack todevour them: and being thus resolv'd, he makes out the *Sign* of the *Crosse*, and presently they revived, and flew away. And St. *Antony* by the Sign of the Crosse, turned an ugly *Toad* into a fat roasted *Capon* pipping hot.

Sponde: Epit: Ann. 1172. p. 1054.

If any doubt of the wonderful power of the *Popes Excommunication*, *Sponde* will tell them, that *Dogs* (though never so

so hungry) would not take bread from those four Knights that murther'd *Thomas a Becket*, so long as they were under the *Popes Anathema*.

And that the *Reliques of Saints* are to be honoured, they prove by many Miracles. A certain *Abbat* desiring of the *Abbesse* of *Colen* the body of one of the eleven thousand Virgins, promised to put it in a golden Box: But not performing his promise, when they were at their Mattins (many being present, beholding, and admiring) the *Body* of that *Virgin* came out of the *Wooden Box* (judging it too mean a lodging place) descended from the Altar, passed through the Quire, and return'd to her *Companions* at *Colen*.

†Gold: Legs cited by Chamb. tom. 2. p. 679.

If you doubt of the immaculate conception of the *Virgin Mary* they will tell you that *Thomas Aquinas*, who took much pains to clear up that point, was commended by her in these words *Bene de me scripsisti Thoma*.

I will not mention any more of their *New-coyn'd Doctrines*, in confirmation of which many Miracles are produced. Thus doe they endeavour to establish their *Novel Doctrines* by lying Wonders and

 feigned

Miracles: and great numbers of ignorant and superstitious persons have been deluded by this Method.

Cath: Orthod: Tom: 1. p. 374.

Johannes Valentinus a *Dominican by his Impostures in this kind obtained* (Saith Rivet) *a great name in* Bononia *and so deluded the Magistrates and people, that they look't upon him as come down from Heaven: they thought themselves happy if they could but touch the hemme of his Garment. His Confederates by agreement swore that he had raised* 18. *persons from the dead, that he could cure all diseases, and cast out Devils &c. And by these Arts, before the cheat was discovered, he had got in one year twenty thousand pounds.* And *Tyrrel* the *Priest* in his *Confession*, which he drew up in writing, laid, that within the compasse of halfe a year in Queen *Elizabeths* Raign (when all attempts against her sacred Person were defeated) by their cheating *Exorcisms* they prevailed upon 500, some say 5000 persons to embrace the the *Roman Religion.*

That these Miracles, which they so much boast of, are not true, is most evident; because the Doctrines which they would confirm by them, are false: but God never puts forth his divine power

in working Miracles to establish *erroneous Doctrines*; he never sets his *Seal* to a false *Deed*.

That *Story* of the *Lives* of their Saints, which they call *Legenda aurea*, the golden Legend, is made up of lying prodigies, and prodigious Lyes: So much is confessed by their own Doctors. *Ludovicus Vives* speaking of it saith, *How unworthy both God and men is the Story of the Saints, I see no reason why it should be called the Golden Legend, being written by one that had an Iron face and leaden heart.* And *Chamier* confirms it by the testimony of *Canus*: *I do not excuse the Author of that Book intituled Speculum Exemplorum: nor of this History, which is called the golden Legend. In that thou maiest read monsters of Miracles more frequent than true miracles; and this was written by one that had neither prudence nor honesty.* Panstrat: Cathol: Tom: 2. p. 677. And *Espencæus* saith, *that no Stable is so full of dung, as their Legends are full of Fables.*

De corrupt: Artib: lib. 2.

In 1. Tim: digress: lib: 1. p: 224.

Consider (as an *Antidote* against this temptation) that things may be done (which may seem to be real miracles in the judgement of the wisest man on earth) by men of corrupt hearts 7 *Matth*: 22, 23.

and of corrupt heads 24 *Math:* 24: and therefore we must not judge by the Miracles what Doctrine is true, but by the Doctrine what Miracles are true. 13 *Deut:* 1--3.

CHAP: VIII.

Of Popish Lyes and Slanders.

6. I Now proceed to the last way or method of Romes advancement, or which the Pope and his *Agents* use to propagate their *Religion* viz: *impudent lyes and slanders* against their *adversaries*, or who refuse to submit to the Conduct and government of the Roman Church. This *Method* Rome *Pagan* used for the extirpation of *Christianity*: and this *Method* Rome *Christian* hath used for the propagation of *Popery*.

That *Rome Heathen* took this course to suppresse the the growth, yea the being of Christianity, is very clear from *Ecclesiastical Hystory*. When *Nero* that monster of men, had set Rome on fire, which burned nine dayes, to transfer the *Odium* of that impious act upon the Christians, he gave out that they had done it out of malice and revenge. And afterwards the Heathen raised many malicious slanders

against

against them, and laid to their charge most horrid crimes; as that they lived in incest: that in their night meetings, putting out the Candles, they mixed together in a filthy manner: that they killed their Children, and fed upon mans flesh: that they kept the *Feasts* of *Thyestes*, and committed the incest of *Oedipus*: that they were guilty of *Sacr'ledge* and *Sedition*, and *Rebellion*, and worshipped the head of an *Asse*. In *Athens* there was a *Conjurer* which made an *Image* of *Jupiter*, that uttered these words; *Jupiter commands the Christians to be banished out of this City, because they are enemies to him.* *Harlots* also were suborned to swear that formerly they had been *Christians*, and so were privie to the wickednesse and impiety which they committed amongst themselves at their Sabbath-meetings. These and many more such like calumnies we meet with in *Eusebius*, and other *Ecclesiastical Hystorians*; by which the hearts of the Common people were set against *Christianity*, and the *Emperours* and other inferiour *Governours* incensed against the *Professors* of it. The truth of this appeares by an *Epistle* which the Christians in *France* writ to the Brethren

Vid: Tertul: Apol: c. 7. & 6.

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in *Asia*, and *Phrygia* recorded by *Eusebius*: *They feigned against us* (speaking of the Heathen) *and reported that we used feastings of Thyestes, and the incest of* Oedipus, *with many other Crimes, which may neither with piety be thought upon, nor with modesty be uttered, nor without impiety believed: And these things being bruited abroad, every body was moved and incensed against us. Then was that saying of our Saviours fulfilled* viz: *The time will come, when as every one that slayeth you, shall thinke that therein he doth God good Service. Then suffered the holy Martyrs such torments as no tongue can expresse. Great was the rage both of people and Presidents against us* &c. To this I could adde many more proofs out of *Eusebius*: but that is needlesse.

Eccles: Hyst Lib: 5. cap. 1

And that the *Pope* of Rome and his *Factors* have observed the same Method to propagate their Doctrines, is most notorious. How have they loaden with Calumnies and false accusations the *Enemies* of their Church, especially those of the reformed Religion. They charge *us Protestants* with *infidelity*, *cruelty*, *impiety*, and what not.

1. With infidelity; that we dis-believe the Existence of God, the Divinity and

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Humanity of Christ, the immortality of the soul, the resurrection of the dead, and all the Articles of the Christian Religion.

2. With cruelty. How have they aggravated our proceedings here in *England* against their rebellious *Priests*, and *Complices* in Queen *Elizabeths* time, to the height of *Nero's*, and *Diocletians* Persecutions, and the *Sufferers* of their side in merits of cause, in extremity of torments, & in patience & constancy to the renowned *Martyrs* of that hercical age. Of this Subject they have published a great *Volume* compiled with great industry (many passages being illustrated with pictures) and approved by *Authority*; in short, there's nothing wanting but truth and honesty. *Sands*, p. 98.

3. With impiety; that all manner of *Crimes* are committed and countenanced amongst us. *Bellarmine* saith that there are many wicked men among the *Roman Catholicks*, but not one good man among the *Lutheran Heretick*. Their *Fryars* raised and published many foul slanders against the *Waldenses*, as that they were *Sorcerers Buggerers* &c. that when they assembled together in the night-time, their Pastors commanded the lights to be

put

put out, saying, *Qui potest capere, capiat*, whereupon they committed abominable Incests, the Son with his Mother, the Brother with his Sister, the Father with his daughter &c. They tell the people both in *Pulpit* and private *Conferences*, (saith *Sands*) that the *Lutherans* and *Calvinists* are blasphemers of God and all his Saints, that they abolish the Sacraments; that they raze or rob Churches, and convert them into Stables; that there is no kind of villany which is not currant among them; that in *England* they have neither Churches, nor form of Religion, nor serve God any way; that the English since their apostacy from the Roman Church are become so barbarous, that their Souldiers are very Cannibals, and eat young Children. But upon *Geneva* they are most severe, affirming that it is a professed Sanctuary of all impiety, giving entertainment to all the *Rogues*, *Vagabonds*, and *Rebels* of other Countries. This was so confidently reported in *Italy* (saith the fore-cited Author) that some *Friars*, having robbed their *Convents* of their *Church-plate*, and *Reposit'ories*, they brought them in triumph to *Geneva*: but

p. 118. &c.

con-

contrary to their expectation they were forthwith advanced to the *Gibbet* for their labours; which usage caused them to complain of their false information. And in *Spain* also was this report so firmly believed, that a *Spanish Gallant*, who carried a *mint* about him, repaired thither to have staps made him for the coyning of *Pistolets*. Being apprehended, his defence was, that he understood their City was free, & gave receipt to all offenders. It was answe.ed, that they received all offeders, but punished their offences. A distinction which the grave *Donne* had not heard of before, & the learning of it then cost him no lesse than his life.

And that these calumnies might with more ease be credited by the *Vulgar*, they confidently report the great *Promoters* of the *Reformation* (as we *Heretick*s call it) *viz: Luther*, *Calvin*, *Beza* &c. to be men of loose *principles* and licentious *practices*.

Bellarmine affirmeth of *Luther*, that *he justifies the Arrians*, and saith, *they did very well in expelling the word* (Homousian) *being a word that his soul hated*. Prælect: disp: de Christo. Again, *That faith except it be without* (even the least) *good works, doth not justify, and is not faith*. *Bellar:*

&c.

de Justific: lib: 1. cap. 12. *Luther averreth that the ten Commandments belong not to us; for God did not lead us, but the Jewes out of Egypt.* And *how can a man prepare himselfe to good; seeing it is not in his power to make his wayes evil. For God worketh the wicked work of the wicked.* Marqueſſe of *Worceſter.* And concerning his death *Thyræus* the *Jeſuite* tells us this Storie: *That the ſame day that* Luther *dyed, there was at* Gheola *a Town in* Brabant *many perſons poſſeſſed of devils, that waited on their St.* Dimna *for deliverance, and were all that day delivered; but the next day they were all poſſeſſed again: whereupon the Exorciſt asked the devils where they had been the day before: and they anſwered, that they were commanded by their Prince to be at the funeral of their fellow Labourer* Luther. *And for proof of this,* Luthers *own Servant that was with him at his death, looking out at the window, did more then once to his great terror, ſee a company of ugly ſpirits leaping and dancing without* &c. De Dæmoniacis cap. 8. pag: 16.

And *Calvin* they charge with theſe blaſphemous paſſages: *That God is the Author of all the evil thats done in the world: That in the death of Chriſt occurs a ſpectacle*

full

full of desperation. Marq: *That Christ despaired upon the Crosse, and was damned;* Bellar: de Christi Anima lib: 4. c. 8. And *de Notis Eccles:* lib: 4. cap: 17. he saith, *that Calvin was eaten up of worms, even as Antiochus, Herod,* and *Maximinus.* And then adds, *that he dyed cursing and blaspheming.*

Of *Beza* they write that a little before his death, he had in full Senate at *Geneva* recanted his Religion, exhorting them, if they had any care to save their souls, to seek reconciliation with the *Roman Church,* and to send for some *Jesuites* to instruct them. *Sands. p. 101.*

Zuinglius affirms (saith the Marquesse) *that these sayings, and such like, if thou wilt enter into life, keep the Commandments &c. are superfluous, and Hyperbolical: That when we commit adultery, or murther it is the work of God, being the mover, the author or inciter &c. God moveth the Thief to kill—he is forced to sin &c.*

Some of these, and many more of the like nature (which I have not time to mention) you may find in the *Marquesse of Worcesters papers* to King *Charles* 1. all which are fully detected by our learned Mr. *Cartwright* in the second part of his

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Certamen Religiosum. And thus we have dispatched the first thing propounded; shew'd you by what *Arts* and *Policies* the *Whore* of *Babylon* hath advanced her self, and deluded the Nations. And who ever considers the nature of them, how contrariant they are to all Lawes both Divine and humane, and what dreadful menaces are annexed to them in *sacred Writ*, cannot doubt of the truth of this *Proposition* (which was the second thing propounded) *viz: That the wayes and methods which Rome Papal hath used to advance her selfe, and propagate her Doctrines, will bring inevitable ruin, and destruction upon her.*

CHAP. IX.

Some practicall Inferences from the foregoing Discourse.

ARe these the *Wayes* and *Methods* which the *Pope* and his *Factors* have used to propagate their doctrines?

1. Here then we may see how it comes to passe that the Church of Rome hath such a numerous company of *Proselytes*. There was never *Government* framed by the wit of man more powerful to attain its designed ends, than that of Rome; never any either more wisely contrived, or more

more diligently obſerved; inſomuch that but for the natural weakneſſe of falſhood and diſhonesty, their external meanes were ſufficient to prevail upon the whole world to ſubmit unto it. Whatſoever either wealth can ſway with the lovers, or voluntary poverty with the deſpiſers of the world; what honour with the ambitious, or obedience with the humble; what great employments with active ſpirits, or perpetual quiet with reſtive bodies; what ſatisfaction the pleaſant nature can take in ſports and paſtimes, or the auſtere mind in diſcipline and rigour; what love either Chaſtity can raiſe in the pure, or voluptuouſneſſe in the diſſolute; what change of vowes with the raſh, or of Eſtate with the inconſtant; what pardons with the guilty, or ſupplyes with the indigent; what Miracles with the Credulous, and Viſions with the Phantaſtical; what glorious ſhewes with the Vulgar, and multitude of Ceremonies with the ſuperſtitious; in ſhort, whatſoever is congruent and complacential to the various tempers and diſpoſitions of men, is to be found in the Church of Rome.

To conclude, never was there a Politie or Govern.nent in the world ſo ſtrangely

compacted of infinite contrarieties, all tending to entertain and gratifie the several humours of men; and by Consequence more powerful to attain the ends of its institution.

2. Let us then thankfully acknowledge the infinite goodnesse and mercy of God in our signal deliverances from their *Plots* and *Conspiracies*, especially that of this day. I know the Anniversarie remembrance of this eminent *Deliverance* troubles our *Adversaries* of Rome: they love not to hear of their impious designes, when not crowned with successe. Some *Romanists* would gladly have the world believe it to be a meer cheat, onely a *Trick* of *Salisbury*, then *Secretary* of *State*; and for proofe they very gravely tell us this Storie, *That one lurking under the Council-Table* (and upon what jealousy came he there?) *conceal'd by the long Carpet, heard much of the Contrivance.* A *Tale* so ridiculous, that to endeavour its confutation, would argue one more impertinent, than the *Tale-teller.* If this were a *Cheat*, and known so to be, would not *Father Parsons*, and *others* have vapoured with it all the world over? Would they have concealed such a thing, that would

would have cleared up their innocency, and cast so much filth and dirt upon us? No man (who hath seen their *Writings*) can imagine that they were such *Friends* to us, and such *Enemies* to their own *Cause* and *Credit*.

That there really was such a *Plot*, cannot be deny'd till all *Histories* be purged.

And that it was approved and promoted not only by a few inconsiderable persons (as others suggest) is not desse evident. Sir *William Stanley*, Sir *Edmund Bainham*, Father Parsons Rector of the English Colledge in Rome, *William Baldwin* the Leger Jesuite in *Flanders*, *Arthur Cresswell* Legier for their cause in *Spain*, *Hugh Owen* with many others beyond the Seas were acquainted with this bloody design, and highly commended it. Nay some of these solicited the King of *Spain* to have an *Armie* in readyneesse at the water-side, to waft over into *England*, when notice should be given of that fatal blow.

In *May* 1605. (the *Romanists* having made an *Insurrection* in *Wales*) *Father Garnet* writ a letter to the Pope, that a command might come from his *Holyneesse*, or from *Aquaviva* General of the Jesuits,

to prevent all commotions of the Catholicks here in *England*, that we might be lull'd asleep by their dissembled quietnesse and conformity. This request was granted; though his other *viz:* to have it injoyn'd upon *Censures*, was deny'd, least it might be an impediment to that grand design. Peruse the *Relation* of the whole proceedings against those barbarous *Traitors*, where you will find all this, and much more confessed by them.

B. Andrews Respons: ad Apol: Bellarm: c. 5. p. 11.

Again, that the *Pope* was privie to this *Plot*, and approved of it, is clear from the voluntary Confession of a Jesuite, who affirm'd, that three *Bulls* were sent from *Rome* upon this occasion; and should have been published in three of the chiefest places of *England*, had their design succeeded: but that failing, they were suppreſt.

That the remembrance of this great deliverance may more affect us, let us consider it with all its adjuncts and circumstances. We say that in *Morals*, the *Circumstance* is more then the *substance*: So many times in *deliverances*, the adjuncts may be more than the *matter*. The cutting of a Stone may be more precious than the stone it selfe; and the stamp and work-

workmanship of more value than the Metal. I cannot say so here; but doubtlesse these two Adjuncts *viz: freenesse* and *fulnesse*, doe adde much to the glory of it.

1. Observe how freely we were delivered from the bloody complotments of our *Roman Adversaries*. Many signal deliverances hath God wrought for his Church in former Ages, but was there ever any so free as this? God delivered his Church from the barbarous conspiracy of *Haman*: but what prayers, and teares, and fastings did it cost *Esther*, and *Mordecai*, and the Jewes ere they could obtain it? 4 *Esth:* 16. But this deliverance came not upon the *wings of our prayers*, but Gods *free mercy*; we were ignorant of our danger, and therefore could not make Deliverance the Subject of our prayers. *Masses* were said in *Rome* for the good successe of the *Catholick Design*, but no prayers were made in *England* for our deliverance from it: and yet delivered. In a word, *we were delivered, before we sought deliverance.*

2. Observe how fully we were delivered. The *Plot* was laid for a full destruction, to cut off the *King*, *Queen*, and their hopeful *Issue*, our honourable

Nobility, our reverend *Clergie*, our grave and learned *Judges*, the flower of our *Gentry*, yea the *Protestant Religion*. No *Countrie*, nor *Age* ever brought forth such a *Monster* of *Treason*, saith *Thuanus*, speaking of the *Powder-Plot*. *Hist:* lib. 135. p. 1215. No stroke so mortal as that of a *Thunder-bolt*, no hatred so cruel as that which fetcheth its presences from Heaven. The losse of a particular person is oft-times, but like the putting out of a *Candle*, which brings onely darknesse to a roome: but the ruine of a *State*, is like the *Eclipse* of the Sunne, which brings a detriment to the whole *Hemisphere*.

And observe how fully God defeated their bloody design: there was not the least hurt done. This deliverance was like that of the three Children in the fiery furnace; *Dan:* 27. *There was not so much as an hair of their head singed, neither were their Coats changed, nor the smell of fire had passed on them.* Or like that of *Jerusalem* from the fury of *Sennacherib*, who coming up against that City full of pride and rage, intended nothing lesse than the utter ruine and destruction of it; but saith God, *he shall not shoot an arrow there.* Even thus were we delivered.

O let

O let us be for ever thankful for this free and full, this eminent and glorious deliverance! not only verbally, but really; with our *lips*, and in our *Lives*. It is observable that the Israelites gracious deliverance out of *Egypt* is made the *Preface* to the ten Commandments. Holyneſſe of life is the life of thankfulneſſe.

How apt we are to fail in the performance of this duty is too evident both from sacred *Writ*, and daily *experience*. How did Gods own people abuſe ſignal and tranſcendent mercies? not only by entertaining low and mean thoughts of them, but even by ſinning againſt the Author of them. Can there be a greater wickedneſſe, than for a *Penſioner* of the *Court* who receives an ample *Stipend* from the *King*, to lay it out in buying perſons to deſtroy him, or in raiſing a rebellion to dethrone him? And what is it that ſuch men doe leſſe, who abuſe the mercies of God to the ſervice of their luſts; and turn them, as *Iſrael* did the *Jewels* of the *Egyptians*, which God had given them, into a curſed *Idol*, before which bow'd and worſhipped?

Such a foul ſin it is, that it were to be wiſhed, that no example could ever be

produced of it; or that it had been confin'd to the generations that are long since past: that *Jesurun* had been the last, that *waxed fat and kicked.* 32 *Deut:* 15. or that the *Prophet* had made the last complaint, that Gods *Corne*, and *Wine*, and *Oyle*, and *Silver*, and *Gold* were employ'd in the Service of *Baal. Hos:* 2. 8. But alas its a sin that lives to this day; a sin that *England* is deeply guilty of. If we compare this *Land* with other *Nations* and *Churches*, we shall find our Portion to be like that of the First born, double to what any of our Brethren in other Kingdomes have enjoyed. What blessing is it, that deserves to be stiled *matchlesse*, *transcendent*, *glorious*, which God hath not conferr'd upon us? If Peace be it, we have had it; if Plenty, we have had it; if Victory, we have had it; if the Gospel, we have have had it. Our implacable *Enemies* of *Rome* have attempted all wayes, that *wit* or *malice* could invent, to deprive us of what is, and ought to be most dear unto us, and bring upon us the heavy *Yoke* of *Popish Tyranny* and *Superstitions*, which neither we, nor our Fathers were able to bear.

If

If cursing could have done it, what a miserable and forlorn People had we been at this day? How often hath *Balack* sent to *Balaam*, come curse *Israel*, come defy *England*? and how often hath that *Balaam* curied our *Israel*. We have heard of his *Anniversarie Anathema's*, wherein this *Church* and *State* have been struck with the thunder and lightning of his Papal curse. *But the curse causeless* (saith *Solomon*) *shall not come*. And we may say to *England*, as *Moses* did to *Israel* concerning *Balaams* curse, *Deut:* 23. 5. *Nevertheless, the Lord thy God would not hearken unto* Balaam: *but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee.*

And if *power* and *policy* could have done it, we had been a wretched and ruin'd people long ago; witnesse the *Spanish Armado*, and the *Gun-powder-Plot*. *These Archers* of *Rome* have sorely grieved us, and shot at us, and hated us. But our Bow hath abode in strength, and the arms of our hands have been made strong, by the hands of the mighty God of *Jacob*. *Gen:* 49: 23, 24.

O but how sadly have we abused these signal mercies and deliverances! How is that

that mercy of mercies sleighted by us, may a burden to us, which should be priz-ed above all the endearments of this world. I mean, the *Gospel, of Salvation?* How have we wasted these mercies, as the *Prodigal* did his Portion, upon our lusts and filthinesse? we have streng-then'd our hands by them in rebellion a-gainst the *Author* of them. Not onely the banks of *Religion*, but *Civility* too are broken down. Whereas 'tis usually said, that ill manners produce good lawes, we have reversed the Aphorisme, and the good precepts of our Religion have introduced the most corrupt manners. Our holy Faith which, like a foundation should support good works, hath like a Gulfe swal-lowed them up. And so universal a depra-vation is there amongst us, that we have scarce any thing left to distinguish us from the most barbarous people, but a better *name* and worse *vices*. How many give no other demonstration of their belief of a Deity, than their Oaths and blasphe-mies? and in stead of calling unto mercy to save them, their ordinary prayer is, God damne them. How many think it a piece of gallantry to scoffe at Religion, revell upon Sack, and make sport with his lawes?

lawes? In a word, how many think it an argument of judgment to be above the follies of Conscience, and the height of courage to defy Heaven, and outdare the Almighty? O tell it not in *Gath*, nor publish it in the streets of *Askelon*, that a people, whom God hath so signally own'd, and miraculously delivered, should thus requite the Lord.

How justly may we expect some remarkable judgments as the product of these monstrous impieties? and that if we consider, that Sins against mercy are committed against a darling attribute of God, which of all others he most delights to reveal, and make known to the Sons of men. Now the more any sin is injurious to this attribute of mercy, the more black it must needs be. No darkneſſe is more formidable, than that of an Eclipſe, which assaules the very *Vessels* of light: no taſte more unſavory, than that of ſweet things when corrupted: even ſo no ſinne more hideous, than that which would darken the brightneſſe of Gods love, and corrupt the ſweetneſſe of his mercy; and therefore none more provoking to wrath and jealouſie.

To conclude, let us not frantickly de-

ſie that omnipotency, which we are not able to reſiſt, nor deſpiſe that goodneſſe which is our only refuge: but ſince it hath pleaſed God in wrath to remember mercy, let us tranſcribe his Copy, and be as kinde to our ſelves, as he hath been to us. O that we may take pattern from *Niniveh*, *cry*, and *cry mightily unto God*, joyn humiliation to our prayers, and reformation to both. And could we be perſwaded to doe this with the ſame *ſincerity* and *univerſality*, we might hope with the ſame *ſucceſſe*. Would all who have brought their firebrands, bring alſo their teares, it might ſecure us ſuch a tranquility here, as may calmly convoy us to that impaſſible ſtate, *where all teares ſhall be wiped from our eyes*. And ſo much for the ſecond Inference.

3. Think not then of an accommodation with the *Church* of *Rome*. It hath been the deſire of many, and the endeavour of ſome to work a reconciliation betwixt our *Church* and that of *Rome*: theſe have attempted an impoſſibility. No communion between light and darkneſſe, truth and falſhood, Chriſt and Antichriſt. The North and South Poles may ſooner meet, than an accommodation with the Church of Rome be effected. Come out of *Babylon*

lem is the voice from Heaven; come out in affection, and come out in person: separate far from them. Say with *Jacob* Gen: 49. 6, 7. *O my soul come not thou into their secret: unto their assembly, mine honour, be not thou united. Cursed be their* Principles *for they are* Damnable, *and their* Practices *for they are* cruel.

4. Much lesse then think of returning to *Rome*. Stand fast in that truly *Ancient, Catholick*, and *Apostolick Faith*, which you have received. This *Exhortation* cannot be adjudg'd unnecessarie, if we consider that *Romes Factors*, the great *Whores Panders* are crafty and subtile to seduce men to their Religion. See how the Spirit of God describes them, 9 *Rev:* 1, 2. &c. The Papists confesse that here by the *Starre* fallen from heaven is meant the *Master* of some error and heresie, and by the *Locusts* that arise out of the earth, the *Teachers* of these heresies.

This *Starre* (saith our learned *King James* in his *Paraphrase* on *Revel:*) is the *Pope* of *Rome*: and the *Locusts* that infect the aire, are *Monks, Fryars, Jesuites* &c. They have *Crowns of gold, the faces of men, and hair like Women*: all alluring, enticing, and tempting. And these

you

you may stand fast in the truth, and not be seduced to *Popery*, I will commend to you (passing by many others) these two directions.

1. Doe not nourish any known sin. The *Jewel* of faith can never be kept in a crack'd *Cabinet*, a crazy Conscience He who puts away a good conscience, concerning faith will soon make shipwrack. 1 *Tim:* 1. 19. Prophane Gospellers become a prey to those that goe abirding for souls with their corrupt Doctrines. 2 *Thes:* 2. 10, 11. The Apostle here describes the persons that shall be seduced by *Antichrist*: they are such as walk after their lusts, and will not receive the love of the truth. These like the out-setting *Deer* are shot, while they within the *Pale* are safe.

2. Read the Scriptures carefully and constantly. It was the Speech of a dying *Arch-Bishop* of this place to his *Chaplain*, *that in all the word of God, he could not find the least ground for Poperie*. And so much, nay more is confessed by certain *Bishops* in *Bononia* in their *Letter* of Advice to the
pag:6. *Pope* concerning the establishment of the *Roman Church*: *Lastly (which amongst the counsels and directions given to your Holynesse at this time, is chiefest and most weighty)*

the greatest care and diligence must be used, that as little of the Gospel as may be (especially in the Vulgar Tongue) be read in those Cities which are within your Dominions. Let that little suffice, which is wont to be read in the Masse: and more than that let no mortal be allow'd to read. For so long as men were content with that little, your affairs succeeded according to desire; but quite otherwaies since so much of the Scriptures was publickly read. In short this is the Book, which above all others, hath raised these storms and tempests. And truly, if any one read that Book viz: the Scriptures, and observe the customes & practises of our Church, will see that there is no agreement betwixt them, and that the Doctrine which we preach is altogether different from, and sometimes contrary to that contained in the Bible.

This Letter or Epistle was first discovered by *Vergerius*, after the death of Pope *Paulus* 3. saith *Cresham*: and *Wolfius* gives us a large account of it, Lectiones Memorab. Tom. 2. p. 549.

Carefully and conscientiously observe these *directions*, and I doubt not but you will be preserved from, or enabled to overcome all temptations to *Popery*. I

will

will conclude with one of the Collects appointed for this day.

O LORD, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our Enemies that delight in blood. Infatuate and defeat their counsels, abate their pride, asswage their malice, and confound their devices. Strengthen the hands of our gracious King Charles, and all that are put in authority under him, with judgment and justice, to cut off all such workers of iniquity, as turn religion into rebellion, and faith into faction; that they may never prevail against us, to triumph in the ruine of thy Church among us: But that our gracious Soveraign and his Realmes, being preserved in thy true Religion, and by thy mercifull goodnesse protected in the same, we may all duly [illegible] and give thee thanks in thy holy Congregation, through Jesus Christ our Lord. Amen.

FINIS.